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Harbaugh, Henry, 1817-1867.
The fathers of the German
Reformed Church in Europe





THE
FATHERS
OF THE
REFORMED CHURCH
IN
EUROPE AND AMERICA.

BY

REV. H. HARBAUGH, D. D.,

Author of the "Sainted Dead," "Heavenly Recognition," "Heavenly Home," "Birds of the Bible," "Union With the Church," "Life of Michael Schlatter," and "Golden Censer,"

AND

REV. D. Y. HEISLER, D. D.,

Author of the "Wreathed Cross," "Gift-Book for the Million," etc.

"Like the tower of David builded for an armoury, whereon there hang a thousand bucklers, all shields of mighty men."—SONG OF SOLOMON IV. 4.

EDITED BY

REV. WM. M. DEATRICK, D. D.,

President of the Society for the Relief of Ministers and their Widows.

VOLUME VI.

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TO THE
WIDOWED COMPANIONS
AND
FATHERLESS CHILDREN
OF OUR
DECEASED MINISTERS,

THIS VOLUME,

WITH WHATEVER MAY BE REALIZED FROM ITS PUBLICATION,

IS

AFFECTIONATELY DEDICATED

BY THE

SOCIETY FOR THE RELIEF OF MINISTERS AND THEIR WIDOWS.

P R E F A C E .

In the Providence of God, the Rev. Dr. Heisler was not spared to complete the present volume of the "Fathers," begun by him, but has himself been numbered among them. And the pleasant task, as he was pleased to term the preparation of "these sad memorials of our sainted brethren," has fallen to the lot of another, the labor of completing and issuing the work having devolved upon the undersigned.

An unusually large number of the ministers of the Reformed Church in the United States have been removed by the hand of death in the first eight months of 1888. With one exception, all were aged men, who were well advanced in years when called from the labors and trials of the Church militant to the rest and joys of the Church triumphant. Six of the eleven thus taken away had been honored with the title of Doctor of Divinity, indicating that they had been prominent in the service and affairs of our Church. Among this number is found the name of him, who for many years, by appointment of the Church, had charge of preparing sketches or short memoirs of the Fathers of the Reformed Church, who had fallen asleep in the Lord, and issuing them in volumes 3, 4 and 5 of Lives of the Fathers of the Reformed Church. After preparing, as he supposed, matter sufficient to form the present volume of the series, he commenced to write the preface to the volume, but after penning the word PREFACE, he laid down his pen, never to take it up again and finish what he had designed saying in it.

The editing and publishing of the volume, as well as preparing some of the sketches and writing the preface, hence necessarily devolved upon others, if performed at all. Therefore, it may not be amiss to state in this connection, how the undersigned became associated with it. Two or three months after the death of the Rev. Dr. Heisler, a ministerial brother learned, whilst visiting the bereaved family, that most of the matter forming the present volume had been prepared by the deceased, and that he had intended issuing the work at no very distant day, had his life been prolonged. This friend suggested to Mrs. Heisler, that the manuscript should be given to the Society for the Relief of Ministers and their Widows of the Reformed Church for publication, to which Dr. Heisler generously gave whatever might be realized from the publication of volumes 4 and 5. Mrs. Heisler readily and cheerfully acquiesced in the suggestion, and, at her request, he wrote to the President of the Society, stating the facts and circumstances connected with the offer. Upon correspondence with Mrs. Heisler, she made the definite proposition to present the manuscript to the Society, the volume to be published under the direction and supervision of the Society, and whatever might be realized from its publication was to go into its treasury for the relief of needy, disabled ministers and the dependent widows of ministers of the Reformed Church. In addition, she proposed very generously to make a donation of four hundred dollars to the Society, the principal to be funded and the interest to be used from year to year for the current needs of the Society.

Hence it became necessary to have a meeting of the Society to consider and act on the proposition. Accordingly a special meeting was called to convene in the Reformed church of Union Bridge, Md., on the 31st of last May, where and when it was known that a large number of the

members of the Society would be in attendance upon the annual sessions of the Maryland Classis, to consider and accept or reject the offer. The meeting was held, and after due consideration the offer was accepted, and the undersigned as President of the Society was appointed to supervise and attend to the publication of the volume.

Elder Daniel Miller, printer and publisher, of Reading, Pa., very kindly agreed to print and publish the volume for the Society, and at his own risk, provided the Society would take three hundred copies at a stipulated price, the profits on which go to the benefit of our treasury, and besides pledged himself to pay to the Society a liberal sum of copy money on all copies sold by himself. His proposition was duly accepted, and subscriptions were at once taken at the Union Bridge meeting to meet our part of the contract. At the recent annual meeting of the Synod of the Potomac, held at Woodstock, Va., additional subscriptions were taken to fulfill the agreement with the publisher, and committees were appointed in the several Classes by the Society to assist the President of the Society in the completion of the undertaking.

When the sketches came into our hands, it was learned that when about half of them had been revised and prepared for the printer, the work had been laid aside and not resumed. The remaining sketches needed very little revising, which was attended to, and all sent to the printer. A sketch of the life and labors of the Rev. Dr. J. W. Nevin had not been prepared, and consequently was lacking. To issue the volume without one, was deemed unsatisfactory. A comparatively brief sketch was accordingly prepared from the abundant material at hand, knowing that a work of considerable extent on "The Life and Times of the Rev. John Williamson Nevin, D. D., LL. D.," was being written and prepared for publication by the Rev. Theodore Appel, D.

D. It was also understood from the start, that a sketch or memoir of the Rev. Dr. Heisler was to close the volume. It was, moreover, supposed that the sketches prepared by his hand, and coming down to the end of 1887, with the exception of that of the Rev. Jonas Michael, would prove ample to make a volume of the usual size of the series. But as the printer progressed with his work, this was found to be a mistake, and sketches of the Rev. Dr. J. H. Good and the Rev. Dr. M. Kieffer had to be somewhat hurriedly prepared, thus bringing it down fully to the time of the death of the Rev. Dr. Heisler. A sketch of Dr. Heisler was furnished by an intimate friend of the deceased, but owing to its great length, its autobiographical cast, with other defects, it had to be recast and rewritten. All the sketches not prepared by Dr. Heisler, but by the undersigned, are marked by the initials of the writer.

Whilst the early volumes of the series were published at \$1.75 per volume, and the later ones at \$1.50, the present one is issued at \$1.25, hoping thereby to largely increase its circulation.

With the sincere hope and earnest prayer that the perusal of these sketches and memoirs of our dear sainted brethren in the Lord may be blessed to all our readers, we submit them to the blessing of God and the charitable judgment of our brethren in Christ. May the blessing of the Great Head of the Church accompany them, and render them useful and edifying, and "unto Him that loved us, and washed us from our sins in His own blood, and hath made us kings and priests unto God and His Father, to Him be glory and dominion for ever and ever. Amen."

WM. M. DEATRICK, *President*
of the Society for the Relief of Ministers and
their Widows.

MERCERSBURG, Pa., November, 1888.

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THE FATHERS
OF THE
REFORMED CHURCH
IN
AMERICA.

THE FATHERS
OF THE
REFORMED CHURCH.

REV. SAMUEL REED FISHER, D. D.

1810—1881.

The life of Dr. Fisher—a gifted man and an earnest worker in the kingdom of God—is fraught with deep and thrilling interest. From his earliest childhood, up to an advanced age, he always exhibited that same active and stirring spirit, and manifested that unflagging zeal, which were so strikingly characteristic of the good man and of his eventful life and history. Few men can show a better record than the subject of this brief memoir.

Dr. Fisher's remote ancestors, we are told, came from the Palatinate, in Germany, about the middle of the eighteenth century, and settled in Montgomery county, Pa. His paternal grandfather, George Fisher, was a soldier in the War of Independence, and his maternal grandfather, Jacob Reed, was a lieutenant-colonel of the Pennsylvania militia, rendering service in the battles of Trenton, Germantown and Brandywine. His parents,

at an early period, settled in Norristown, when the father became high sheriff of the county.*

The parents were blessed with seven sons, the next to the youngest of whom was the subject of this memoir—Samuel Reed Fisher—who was born at Norristown, Pa., on the 2nd day of June, 1810. The place was then comparatively small. Nearly everything north of Main street was under culture, and through these fields the boy then roamed, with what now looks like “primitive freedom.” He frequently spoke of the changes that have since taken place in this community. There was then no Reformed church nearer than Bœhm’s—four miles distant to the north, but to that place the sturdy people of our communion then resorted to worship God after the manner of their fathers. There the inquisitive lad first heard the Gospel preached, by the Rev. George Wack, who was then pastor of the congregation, and, at the same time, the relative and god-father of his boy auditor. From the earliest dawn of his life the child was piously inclined; and, on the 27th of May, 1826, five days before his sixteenth birthday, he was, after a thorough course of catechetical instruction, received into full communion with the Church by the solemn rite of confirmation.

His parents gave him the educational advantages afforded by the common schools of his day; but such as these were, they did not reach the case; for the youth had already consecrated himself to the service of God, and the Christian ministry was properly looked upon as

*See obituary, by the Rev. Dr. P. S. Davis, in the “Ref. Ch. Mess.,” June 15, 1881, which is freely used.

requiring a higher grade of education. In the spring of 1824, he found himself in Father Wack's family, half student and half boy-of-all-work, but having the preaching of the gospel in view as the work of his after life. The residence of Father Wack was on the "Skip-pack Road," one mile from Centre Square, and is noted for its historic associations. The place is yet pointed out to persons interested in the early history of our Church. It is associated with the immediate pastorate of the sainted Schlatter, whose residence was at Germantown, but a short distance away. The five years spent under Father Wack's roof were always spoken of as pleasant days; he often called up the scenes so vividly and earnestly that we could almost see him in that country home, feeding stock and riding horses to water when the exercises in Latin grammar were over. During this period the Rev. Jesse B. Knipe, who survived him, was his boon companion, and of this dear brother the deceased always spoke in terms of affection even to the end of his life.

The time spent in this quiet retreat and beneath the hospitable roof of his venerable friend and pastor, was of great practical use to him; but it was found that higher educational facilities than he had hitherto enjoyed, were required to qualify him for the responsible duties of the Christian ministry. The Reformed Church had then no well established literary and theological institutions, and it was resolved that he should go to Jefferson College, at Cannonsburg, to prosecute his literary studies. He entered the preparatory department in 1829, and one year later the college proper. He

graduated in 1834 with a large class of young men, many of whom were excellent scholars, standing high in the class. He was a respectable Latin and Greek scholar, but excelled in mathematics, for which he is said to have had a peculiar fondness.

During his college life his activity showed itself in many ways. For a long time he traveled sixteen miles every Sunday, superintending two Sabbath schools. It is recorded, that, during the vacation of 1832, he walked eight hundred miles in revisiting his home, and doing missionary work on the way.

Immediately after graduating he entered the Theological Seminary connected with the classical or high school of the Reformed Church, then located at York, Pa., where he spent two years under the instruction of Drs. Mayer and Rauch, and where his activity in every good work showed itself. Here he was instrumental in forming the Diognothian and Goethean Literary Societies. He wrote the constitutions, which have been the organic law of these institutions ever since.

In 1836 he was licensed to preach the gospel by the Synod of the United States, and ordained on the 19th of October in the same year. His first and only pastorate was that of the Emmitsburg charge, which then comprised six congregations. His pastoral relations, although very satisfactory to minister and people, lasted only until the close of the year 1839, when his business qualifications so attracted the attention of the Church, that he was called to an enlarged sphere of usefulness.

In 1840 he became connected with the Publication Office, which had just been established at Chambers-

burg, and then and there the great, the really hard labor of his life commenced. At first he was associated with the late Rev. Dr. B. S. Schneck ; afterwards he had for years the sole editorship of the *Messenger* and the business management of all our publication interests. Sometimes, at intervals, he had genial, efficient editorial help, and sometimes competent clerical force, but all financial responsibility rested upon his shoulders ; and such was his ability, that he had acquired a fine property, and put things upon a paying basis, when all was destroyed by the fire in 1864.

After the burning of Chambersburg, the office was removed to Philadelphia, where his labors were greatly increased, until 1875, when, according to his own suggestion, some change was made, which resulted in the present editorial arrangement. Notwithstanding this relief, Dr. Fisher had yet much to do, and he performed his duty well until God called him to lay down the burden. Upon this particular sphere of his activity we would like to enlarge, but the field is too extended, and the task too tender and difficult, and we can only refer to it again under some estimate we may make at the close of this article.

Besides his duties at the Publication office, Dr. Fisher was from the year 1840 Stated Clerk of the Synod of the Reformed Church in the United States. He was elected by the Synod at Greencastle to succeed Rev. Samuel Gutelius. Two years before that he had been chosen a member of the Board of Visitors of the Seminary and Treasurer of the Board of Education. This brought increased labors to him, as any one who

thinks a moment may see. In 1853 the honorary degree of Doctor of Divinity was conferred upon him by Franklin and Marshall College

In addition to his duties as Stated Clerk of Synod, and the enormous amount of writing required of him as editor of the *Messenger*, and general business manager of the printing establishment, Dr. Fisher was also a frequent contributor to the other periodicals of the Church, especially the *Guardian* and the *Mercersburg Review*. He is also the author of several excellent and useful religious works, such as his *Exercises on the Heidelberg Catechism*, and *Family Assistant*, a book of private devotion, which gained a wide circulation, and ministered comfort and consolation to many a pilgrim on life's weary way.

He contributed largely towards getting up the historical sketches of our sainted ministers. Everything of interest in regard to their life and ministry, he carefully preserved and piously wove them into permanent records. These sketches were published from time to time in the columns of the *Messenger*, and almost invariably on the inside page, where they would at once meet the eye of the observant reader. For this kindly service he deserves the lasting gratitude of the entire Reformed Church.

But his precious life could not continue always, nor were his services, however valuable, to be enjoyed forever. The close of his long and stirring life was drawing to its close, and his sun went down while busily at work.

Dr. Fisher left home on the 17th of May, to attend the meetings of the General Synod, in Tiffin, Ohio. He

was at that time exceedingly bright and well. Indeed, he spoke of the fact that he was in better physical condition than he had been for a long time, and he looked forward to the meeting of the Synod with peculiar hope and joy. He had arranged for an absence of a week or two after the sessions were concluded, to visit some friends and attend to some private business. But on his way West, he was seized with the sickness from which he never recovered, and on Whitsunday, June 5, 1881, about 2 o'clock, P. M., he passed sweetly away, aged 71 years and 3 days. Services, conducted by Rev. Drs. Kefauver, Rust and J. H. Good, were held at the house of Dr. Heckerman, whose guest Dr. Fisher had been; and the professors and students of Heidelberg College formed a solemn procession and followed his body to the depot.

His remains were brought East, and deposited in the old church-yard at Chambersburg, on Tuesday, the 7th of June.

The following ministers were present: Drs. Bausman, T. G. Apple, E. V. Gerhart, J. H. Dubbs, M. Kieffer, E. E. Higbee, P. S. Davis, James Kennedy, and Revs. W. R. H. Deatrich, G. H. Johnston, J. D. Miller, C. Cort, J. S. Kieffer, W. H. Herbert, J. C. Bowman and W. C. Cremer. The liturgical services in the church were conducted by the brethren, Higbee, M. Kieffer, Johnston, Dubbs and Cort. Short addresses were made by Drs. Gerhart, Apple and Kennedy—a minister of the Presbyterian Church, and a life-long friend of the deceased—and Davis. The service at the grave was read by Dr. Bausman. There were also present

other men—representatives of various interests, among the rest, Mr. James Grant, of the firm of Grant, Faires and Rodgers, printers, with whom Dr. Fisher had maintained extended and pleasant business relations.

We will not allow ourselves to enter into any comments upon this service. We went back to the old church-yard in the darkness and rain of the evening, and stood by the side of the newly made grave. A thousand associations came rushing in upon us. It was the spot he had chosen for his own resting-place, as far back as 1842, when he laid his first wife there. More than once he had stood there with us. Once he said: "Davis, in that church I long listened to the gospel of Jesus, and next to the mound at our feet I wish to lie and wait for His coming." Often we talked about the place, knowing how many persons dear to us both were buried there, and what interest we had taken in that "God's-Acre." It always was a restful-looking place, and to many, a couch beneath its green trees has long been more desirable than a tomb in any world-renowned Abbey. We could not but think that evening of those who had gone before, and of the reunion of spirits in the other world, far above the clouds, with the light from the throne gilding even the darkness which seems at times to shroud the earth.

Dr. Fisher was twice married. His first wife was Miss Ellen C. May, eldest daughter of Daniel May, Esq., of York, Pa., to whom he was united in matrimony on the 5th day of April, 1837. The fruit of this marriage was a daughter and a son. The former, Miss Rebecca Fisher, died a little over one year prior to her

venerated father. The son, Rev. Charles G. Fisher, survives. The first Mrs. Fisher died in Chambersburg, on the 26th day of January, 1842, in the 26th year of her age. On the 5th day of December, 1843, he was married to Mrs. Naomi Kerns, widow of Abraham Kerns, of Bedford, Pa. The second marriage was without issue. Mrs. Fisher died, November 27th, 1875.

It is useless for us to say anything about Dr. Fisher's personal appearance. He has been seen and known by more persons than any minister in our Church, and it will not be hard to call up his familiar form, and his white, flowing hair and beard, as he sat in the Secretary's chair at Synod, or in his office here. Indeed, he was a link to bind us to the past, and from the nature of his official relations, was brought into contact with our pastors and people for more than half a century. His correspondence, too, was very extensive, as he was nearly always appealed to when questions of Church order, or points in the history of ecclesiastical action were raised.

Dr. Fisher was a very industrious man. He was by nature a quiet, incessant plodder, and that enabled him to accomplish so much. At Synods his pen was always in his hand, writing minutes and sending them to the press, turning aside to receive moneys or prepare certificates—but working—working—working always. Even when other brethren were in his room enjoying comparative immunity from duty, he was writing while talking to them. So it was everywhere and at all times, and the drudgery of clerical labor was nearly always complicated by the fact that he had often to provide ways and means for carrying on some of the benevolent

operations of the Church. It would be hard to estimate the amount of work he did, and his place cannot be filled by any one man. It often happens that when God allows an aged, experienced servant to lay down a burden it must be taken up and divided among many others.

But our deceased brother not only *did* much. He also *endured* much, and the last of these duties often requires more grace than the former. Two of Napoleon's Marshals were equal in bravery. The one could throw down his flagon at the bugle's call, and rush into the thickest of the fray, but when the long, tedious marches were to be made, he was like a spirited war-horse at a funeral, fretted by the very slowness of the gait. The other gained the palm as a soldier, because he was as great in repose as in action. It was a grand thing for the French soldiers to make their splendid charge over the field of Waterloo, but it was a grander thing for the forces of Wellington to stand in their hollow squares and receive it without returning a shot. Dr. Fisher, like any editor, had to endure a great deal from those who differed with him in opinion or could not understand why his columns were not open to this or that; but he had come to know the power of masterly inactivity, and rested secure in the fact that those who blamed him would justify his course, if they could but take in the situation as he was enabled to do it. The strength of our deceased father's character was shown in the calm serenity with which he met these annoyances; and he died respected by those even who differed from him, because they knew he was honest, and always had in view the good of the Church, rather than his own selfish interests.

He was distinguished for his freedom from guile, and from malice even when he was wronged. He will be fondly remembered as a prominent, active, useful minister in the Reformed Church.*

*See obituary of Dr. Davis, as above, whose sentiments and language we have freely used.

REV. FREDERICK WAHL.

1821—1881.

Mr. Wahl was a European by birth, but spent the greater part of his life in this country. He officiated in both the German and English languages—exercising his ministry successively in three different denominations, so that only a part of his public life was devoted to the interests of the Reformed Church. His ministry, however, was earnest and useful, and he is eminently deserving of a place among our most faithful and devoted ministers.

Born in Wurtemberg, Germany, March 21, 1821, Mr. Wahl emigrated in his childhood with his parents to America in 1832, and for two years lived at York, Pa., whence his father removed to Salem, Ohio, a village near Dayton. As there was at this place no Lutheran church, of which his parents were members, they passed over to the Evangelical Association (Albrights); and Frederick, at the age of fifteen, became a devout member of the same Christian communion. Two years later his zeal constrained him to engage in preaching the gospel. Subsequently, in his twenty-first year, he was set apart to the holy ministry, and for five years labored as pioneer missionary in the service of this de-

nomination, two of which were spent in northern Illinois. He built the church of the Evangelical Association in the city of Chicago.

Whilst living there, the *Reformirte Zeitschrift*, then edited by the Rev. B. S. Schneck, fell into his hands, and from that time he became a reader of it. In a letter to me,* of November 20, 1878, Mr. Wahl says: "This gave a new turn to my life soon afterwards. In the fifth year of my ministry among this people, I was sent to Pickaway county, Ohio, where my further acquaintance with the character and doings of the German Reformation churches in this country, and especially my personal contact with Reformed ministers, at that time, so awakened the inherited but slumbering love to these ancient churches and their forms of worship, that I left the Evangelical Association and attached myself to the Reformed Church. This occurred in the year 1845. I never made a good Albright preacher, and seemed somehow, on account of my mental make-up, never to have been destined to spend my life in that communion."

For a period of nearly thirty-three years, 1845-78, the Rev. Frederick Wahl was an active minister of the Reformed Church, serving different pastoral charges in Ohio, Western Pennsylvania, Indiana and Iowa, proclaiming the word acceptably both in the German and English languages.

In Highland county, Ohio, lay his first field of labor; Bluffton, Indiana, was the last. After resigning

*The Rev. Dr. E. V. Gerbart, whose sketch found in the "Ref. Ch. Mess.," Sept. 14, 1881, we have used with very few changes.

this charge, in 1878, he passed over into the Presbyterian Church, not because he loved the Reformed Church less than he had in the earlier days of his ministry, nor because he did not feel bound by strong ties to the members of her communion, but for other reasons which I need not record in detail. In his judgment, Providence seemed to close the door upon him in one denomination of the Reformed communion and to open the door to him in another; though he did not make the transition without some pangs of sorrow. "It goes hard after all," he writes, "to break away from associations of thirty-three years' standing."

Mr. Wahl was twice married—first to Miss Leah Buckwalter, daughter of John Buckwalter, of Hallsville, Ohio, May 20th, 1845, who died in Tiffin; and afterwards, October, 1853, to Miss Agnes Wesener, eldest daughter of Dr. C. Wesener, of Navarre, Ohio, who survives him.

Dr. Gerhart, who appears to have been a staunch friend and admirer of the deceased, closes his obituary in the following beautiful and appropriate language:

"With the Rev. Mr. Wahl I became intimately acquainted at Tiffin, Ohio, 1851-55, when I was President of Heidelberg College and Professor in the Theological Seminary. He soon won my entire confidence as an upright man in whom there was no guile, a warm-hearted Christian, and a faithful preacher of the gospel. Firmly rooted in the faith of Christ, he labored patiently and perseveringly amid numerous ministerial trials and domestic sorrows, true to his spiritual stewardship unto the end. Candid, frank and straightfor-

ward, sometimes even to bluntness, outspoken in his convictions, impatient of all double-dealing, averse even to shrewdness, his devotion to the cross from early youth to old age, and his quiet, unpretending career in the ministry made his character and personal history a living witness to the transforming power of the Christian religion. Some faults, indeed, he had; his temperament disposed him to look too much at the darker side of things in the Church and the world; hence he was often desponding when he should have been cheerful and hopeful. But his faults were superficial blemishes in a man of pure character and a minister of unswerving fidelity to his holy vocation. He kept the faith up to his last hour; he departed this life victorious over the ills of our fallen race, and rejoicing in the hope of the glorious resurrection. This tribute to the memory of a beloved brother in the Lord I have drawn up in compliance with the request, which about three years ago in a season of depression he made of me, that should I survive him, I would, in the event of his death, write his obituary for the Church papers."

Mr. Wahl died at Hallsville, Ohio, in the family of his daughter, Mrs. Buckwalter, July 14, 1881, aged 60 years, 3 months and 24 days. He was buried at the place of his death. The Rev. Mr. Dent, pastor of the Cumberland Presbyterian church at Adelpia, Ohio, officiated on the solemn occasion. *Requiescat in pace!*

REV. WILLIAM GILPIN.

1821—1882.

Mr. Gilpin was born in Schuylkill county, Pa., July 1st, 1821. Of his early life we have no definite information, nor can we say where he spent his youth. He was, however, in the State of Illinois when he entered the ministry, and it is likely that he grew up there. As he entered upon the pastoral work late in life, he probably did not enjoy the advantage of a thorough education. He, however, became a useful man, and accomplished a good work in the vineyard of the Lord. Christian zeal and earnestness made up for any deficiencies there may have been in his preparation for the sacred office.

Mr. Gilpin, says the Rev. W. A. Hale,* was a man of true and generous purposes. His impulses were warm, his attachments strong and unfaltering, and his principles correct. He never betrayed a friend, or proved ungenerous to a foe. And, now, after the noise of battle has ceased, like a soldier, who has fought his last engagement, and planted the banner of truth upon the summit of the last battlement, he has reported at the call of death, to receive the reward promised to him who overcometh.

*See obituary, "Christian World," March 2, 1882.

He entered the ministry of the Reformed Church at the age of forty-one—with what literary and theological preparation we cannot tell. He was examined and licensed by the Illinois Classis, October 11, 1862, and subsequently ordained by a committee of the same body, either late in the Fall of 1862 or in the early part of 1863, on a call from the Hickory Mission charge in Fayette county, Illinois, consisting originally of two congregations—one of twelve, the other of twenty-seven members. Subsequently a third congregation was added to the charge. This charge he served from 1862 to 1868—about six years. He then removed to Macon, Macon county, Illinois, and took charge of two congregations in that county, known as the Macon charge, serving it from 1868 to 1872. Both of these charges were in a measure missionary fields; and, as they could give but a meagre support, it required much self-denial and extra labor on the part of the pastor. He was, however, faithful and devoted to his calling, and did a good work in that place.*

He was then without a pastoral charge for a time, which he spent in Kansas, when, in 1873, he accepted of a call from the Union charge in Fairfield county, Ohio, and continued in this field about five years. During this time, says the Rev. Mr. Hale, he was my nearest neighbor, as pastor of our church. He gained quite a reputation as a faithful, devoted and earnest servant of the Lord. He added largely to the membership of the Union charge. He also organized a congregation in Baltimore, in the same county, and, if my memory

*Rev. Dr. Reiter, in "Christian World," March 2, 1882.

serves me faithfully, erected and paid for a church building. His services here were highly appreciated.

Just before coming to Fairfield county he lost his wife, Mrs. Elizabeth C. Lawrence Gilpin. She died, if we mistake not, at or near Altamont, Illinois, where she was buried. On the 12th of February, 1874, he was united in marriage to Miss Virginia L. Leach, of Somerset, Perry county, Ohio. He was the father of two children by his first wife, one of whom preceded him to the spirit world. His second wife and the one daughter are left to mourn his death.

He resigned the union charge in March, 1878; and after resting eighteen months, he received and accepted a call from the Broken Sword charge, in Crawford county, Ohio, where he closed both his labors and his life. At this place he succeeded well in his ministry, as he did also in his previous charges, and was instrumental in erecting and paying for a new church at Richville. A friend, speaking of him, said: "I never saw pastor and people more firmly united." They loved him, honored him, and obeyed him. It was during the first ten years of his ministry, however, that he appears in the truest light as a missionary of the cross—travelling from place to place afoot, teaching school for a subsistence, and prosecuting his studies by day and by night, that he might be qualified for his work, rightly dividing the word of life in his public ministrations.

Bro. Gilpin sought to acquire a knowledge of the German language, in order that he might be able to preach to those of our Church who did not understand the English; and so well did he succeed in his efforts,

that I heard him very highly complimented for the excellent and efficient manner in which he acquitted himself. He was a faithful and successful preacher—a man of good natural endowments—so that, notwithstanding his late entrance upon the work of the ministry, he acquired a reputation that will long survive him. In fact, Bro. Gilpin began and completed a work of the highest magnitude. He was faithful in the discharge of all his duties, and, at the close of his earnest and stirring life, could well say: “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord—the righteous Judge—shall give me at that day; and not to me only, but unto all them also that love his appearing.”

From a private letter of the Rev. G. H. Leonard, kindly sent us by the Rev. Dr. Rust, we learn that Bro. Gilpin’s health, for some time previous to his death, was not very good. His last sickness was hasty consumption. His sufferings were brief and severe. He died in the bosom of his family, on the 16th day of January, 1882, aged 60 years, 6 months and 15 days. His end was calm and peaceful. Commending himself to that Saviour whom he had so often and effectively commended to others, he gently fell asleep in Jesus, and passed from a world of toil and sorrow to that “rest which remaineth for the people of God.”

REV. JACOB MARSHALL LEFEVRE.

1833—1882.

Mr. LeFevre was a Western man by birth and education. He was the eldest son of Elias and Louisa Lefevre, and was born in Warren county, Ohio, August 19, 1833.* His father settled on a farm in Shelby county, Ohio, when Jacob M. was an infant. When about eighteen years of age, he realized that he was effectually called to the office of the gospel ministry. His parents both being members of the Reformed Church, at Bethel in this county, and he having been baptized in infancy, and confirmed by the Rev. John Pence, then pastor at that place, as might naturally be expected, he selected Heidelberg College and Seminary as the place in which to qualify himself for his life-work. Accordingly to this institution he directed his steps, and entered upon the work of preparing himself for his high and holy calling. He spent three years in the College exclusively, and two additional years jointly in the College and Theological Seminary.

In 1855 he received a letter of dismissal from the

* For this sketch, slightly altered, we are indebted to the Rev. Hiram Shaull. See obituary in "Ref. Ch. Mess.," May 3, 1882; also "Christian World."

Seminary, and a recommendation to Miami Classis for licensure, and was accordingly, after due examination, licensed by said Classis to preach the gospel. Soon after he received a call to the North Clayton charge in Miami county. In the Spring of 1856, at a meeting of the Ohio Synod, held at Tiffin, Ohio, he was solemnly set apart and ordained a minister in the Reformed Church. He continued pastor of this charge about three and one-half years.

November 12, 1857, he was united in bands of holy wedlock to Miss Annie Jones, in Fairfield, Greene co., by Rev. H. K. Bains. Two children were born unto them—one son and one daughter.

About the year 1859 he received and accepted a call to the pastorate of the Carrollton charge, in Carroll county, Ohio. He continued to serve this charge with great acceptance about six years. He was then called to the pastorate of the Fairfield charge, in Greene county, Ohio. To sever his pleasant and agreeable relations with the Carrollton charge, he told the writer, was one of the greatest struggles of his eventful life. But after much agonizing prayer, and many tears, he felt that it was God's will that he should accept the call to Fairfield. And when this line of duty appeared clear to him, he went forward heroically at the bidding of the great Head of the Church—accepted the call, and, some time in the year 1864, entered upon his duties as pastor of the Fairfield charge. Here he continued to labor with acceptance and profit to the charge fifteen years. During his ministry here he accomplished a great and good work for the Master in the upbuilding

of the charge. Few pastorates in the Reformed Church can present a better record than that of his in this charge. But for reasons obvious to himself, in March, 1880, he resigned and came with his family to Shelby county, the home of his parents. Here he remained, with slight intervals, until death called him to his rest. For a few months he and his family resided at Swander's Station. In the Fall of 1880 he removed with his family to Sidney, and occupied the property in Sidney belonging to the Hon. Benjamin LeFevre, the third son of the family, and now the representative in Congress from the fifth congressional district in Ohio.

January 1, 1881, he received and accepted a call to the pastorate of the St. Paris charge, in which work he was engaged when death called him home to rest from his labors.

Thus we have traced his life in the ministry through a period of about twenty-five years. And they have been years of arduous toil and earnest, efficient labor. Though not a brilliant pulpit orator, yet he was a successful workman in the Master's vineyard. In his manner in the pulpit he was more philosophical than oratorical. In his discourses he was no mere surface-dresser, but rather logical and profound. He dealt out the truths of the gospel with such clearness and power that few could hear him without consenting to his message. Herein lay the secret of his success in the pulpit. But the chief element of his success in winning souls to Christ was not in his pulpit-exercises, but in his pastoral work. Outside of the pulpit he was a genial and lovable companion. By this happy trait of

character peculiar to himself he won the confidence and esteem of all with whom he associated. None knew him but to love, respect and esteem him. And then, again, his walk and deportment were so consistent with that of the true Christian gentleman, that he at once commanded the highest respect of the community in which he lived.

Yet, like all other men, he had his little failings. But no one regretted and lamented more over them than he. He has so expressed himself time and again to the writer, in burning words. These were besetments of the flesh, and not willful errors of the heart.

No man could go to him in distress, without coming away with the conviction that in Jacob M. LeFevre he had found a true philanthropist—a Christian friend and brother. Charity was one of the chief elements of his character. It was his motto and his watchword. Virtue was the shining mark which he constantly kept in view.

Mr. LeFevre departed this life, after a brief illness, at St. Paris, Champaign county, Ohio, April 2, 1882, aged 48 years, 7 months and 14 days. In his death his wife and children have sustained an irreparable loss. His widowed mother, his sister and his brothers realize that they have indeed been sorely bereaved; and the Miami Classis, with the entire Reformed Church, has lost one of its most earnest, zealous and efficient laborers. He leaves a wife, a son and a daughter, a widowed mother, and a sister and five brothers to mourn their loss.

He was buried in the cemetery at Port Jefferson,

April 6, by the Sir Knights Templar of Dayton, and of Troy, of which he was a worthy and consistent member. The following ministers of the Miami Classis were present: Revs. Tucker, Hale, Herman and Shaull. Rev. McCaslin of the Presbyterian and Rev. Pope of the Methodist Episcopal Church were also present.

The Methodist choir furnished the music, after which Rev. Tucker read the fourteenth chapter of Job. Then Rev. McCaslin offered an earnest and appropriate prayer, which was followed by an excellent address, by Rev. H. M. Herman, after which the Knights Templar took possession of the corpse and completed the burial services. Peace to his ashes.

REV. WILLIAM F. COLLIFLOWER

1814—1882.

Mr. Colliflower, the subject of this sketch, belongs to an old Reformed family, descendants, it is said, of the Huguenots, or French Reformed Protestants. The original name was Goranfloh, by which title some branches of the family are still known in the eastern counties of Pennsylvania. By one branch or offshoot of the family, this name was translated into the present English form—Colliflower.

Whether this traditional account of the matter be strictly correct, we are not able positively to assert. But it seems plausible, and hence we give it as an item of history.

The subject of this notice was born at or near Cavetown, Washington county, Md., on the 14th of February, 1814.* Baptized in infancy, confirmed in his youth, and feeling himself called of God to the ministry of the Gospel, he sought and made the necessary preparation for that which was to be his life-work, by a course of Theological training, at the hands of Rev. Lewis Mayer, D. D., then at the head of the Theologi-

* See obituary by the Rev. Henry St. John Rinker, in "Ref. Ch. Mess.," May 17, 1882.

cal Seminary located at York, Pa. Having finished his studies in the Fall or Winter of 1836, he received license from the Classis of Maryland; and, in view of a call to the Mill Creek charge, in Virginia, he was ordained to the holy ministry by the same Classis. He entered this field in the spring of 1837, and served it two years. This charge was composed at that time of two congregations in Page county, now extinct, and four congregations in Shenandoah county. In the Spring of 1839, he became pastor of the Woodstock charge, a field, like the first, covering a large territory. It was while pastor here that he was united in marriage to Miss Ann E. Fisher, then of Baltimore, the ceremony being performed by the Rev. Elias Heiner, in the Second street church, of that city.

Two months after his marriage he left Woodstock, and became pastor of the Glade charge, in Maryland. This pastorate was of eight years continuance. From the Glade he went to Manchester, Md., where he remained nine years; then he preached at Jefferson, Md., for ten years and six months; then at Bloomfield, Pa., for three years; then at Carlisle for one year and six months; then at Hagerstown for three years; from Hagerstown he went to New Oxford, where he remained three years. Here, his health failing him, his long and active ministerial life was brought to a close, except that, after his removal to Frederick, he preached occasionally for his ministerial brethren, in the neighborhood of Frederick City, whither he had gone to seek rest and recovery, in the hope that he might, for a while longer, be returned to the active duties of his calling and office.

All the charges served by our brother were, for the most part, large in territory, requiring labor, energy and faith to meet the wants of the people committed to his care. But his earnestness, unconquerable will and persevering faith, made him equal to the task, so that he fulfilled his ministry and has entered into his rest.

Brother Colliflower died at his residence, in Frederick City, Md., on Sunday, April 30, 1882, aged 68 years, 2 months and 16 days. The funeral took place on Wednesday following his death. The ministers of the Reformed Church present at the time were Revs. Dr. Bomberger, Dr. E. R. Eshbach, S. M. Hench, A. Shulenberg, N. H. Skyles, T. F. Hoffmeier, L. G. Kremer, H. Bielfeld and H. St. J. Rinker, the last five named, with Layman Phreaner, of Hagerstown, acting as pallbearers. The sermon was preached in Dr. Eshbach's church by Dr. Bomberger, from the words of St. Paul to Timothy, "I have kept the faith." After the sermon, Dr. Eshbach, in a few well-timed and touching remarks, referred to the cordial feeling existing between the deceased and the Reformed people of Frederick and vicinity; and, as an evidence of this fact, so many of them were present on that occasion. Each one of the other ministers present took some part in the devotional part of the services.

After the interesting services at the church, the body was borne to the beautiful cemetery in the southern suburbs of the city, where it was committed to the earth, there in hope to await the resurrection of the just.

Brother Colliflower leaves a wife, three daughters and several grandchildren, with many other friends, to

mourn his death; but they can mourn not as those who have no hope. "For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him," says the Apostle; "wherefore comfort one another with these words."

In this their bereavement, our departed brother's family will have the sympathy of the Church, and especially of his co-laborers in the ministry, to whom he was so long and favorably known.

Brother Colliflower was an earnest, practical and acceptable preacher, and a faithful pastor. He took a deep interest in all the benevolent operations of the Church. As a member of the different Boards of the Church, he always acted his part well. For a number of years he was Secretary of the "Society for the Relief of Ministers and their Widows of the Reformed Church in the United States." While occupying this position, he performed his duty promptly and with fidelity, regularly attending all its meetings. His valuable services rendered the Church in this and different other capacities will be long and gratefully remembered.

Brother Colliflower left a widow and three children, daughters, to mourn his departure. Two of his children had preceded him to the spirit world. One of the surviving daughters is married to the Rev. H. I. Comfort, a minister of the Reformed Church, since deceased.

REV. HENRY K. ZINK.

1817—1882.

Mr. Zink entered the ministry rather late in life. He was not originally designed for this sacred office, but was brought into it by one of those mysterious providences which so frequently determine the future destiny of men. This peculiar feature of his life and history will be brought out in the following brief but affecting narrative of his life, prepared by one who seems to have been well acquainted with the sainted brother.*

Mr. Zink was a foreigner—a native of Hamburg, North Germany, where he was born June 15th, 1817. Before leaving his native country, he was married, but to whom we are not able to say. In 1848 he came to this country and located first at New York. Here his wife died on account of a severe fright, which came over her through a fire that broke out in the building they occupied. Her husband carried her down the burning stairway from the third story, thereby injuring his eyes. Through this affliction he was brought to the saving knowledge of Christ; and his desire then was to go and preach “Jesus Christ and Him Crucified.” He subse-

* See “Ref. Ch. Mess.,” June 14, 1882, and the “Christian World”—obituary by the Rev. Frederick Schaad.

quently came to Warren, Ohio, and was married to Mary Catharine Rometsch, in 1860. This was a helpmeet for him, indeed, as she had to lead him wherever he went; and not only that, but she had also to read for him, and thus assist him in the preparation of his sermons.

He was received into the ministry of the Reformed Church, West, by the St. John's Classis, in 1861. In Warren, which was his first charge, he labored three years, then accepted a call to the New Bedford charge, which he served for only one year. From here he went to Philipsburg, Tuscarawas county, Ohio, where he labored until his death. His second wife died two years prior to his own decease, leaving him in the care of two daughters. He was faithful in the discharge of his pastoral duties, notwithstanding his blindness. He had just closed his confirmations and communions on Sunday, April 30th, when, on Monday, about noon, he commenced to complain. On Tuesday, May 2nd, 1882, at 4 o'clock P. M., he closed his eyes, which had been sightless for years, in death, and is now, as we hope and trust, in that higher and purer world of light, life and blessedness, where he may behold Him whom he served and so earnestly proclaimed here.

His funeral took place on Thursday, May 4th. A large concourse of people had gathered to pay the last tribute of respect to their beloved pastor. Four ministers were present, namely, Revs. C. Wisner, M. Noll and F. Schaad of the Reformed Church, and J. Kramer of the Presbyterian Church.

The latter came from Newark, Ohio, he being a special friend of Brother Zink. The funeral sermon was

preached by the Rev. Frederick Schaad, from Acts 20: 24—27, after which each of the other brethren spoke a few words in memory of the deceased, and for the consolation of the daughters, as well as for admonition to the congregation.

After the services at the church, his remains were laid in the silent tomb, there to rest until the resurrection morning.

“Servant of God, well done !
Rest from your loved employ ;
The battle fought, the vic'try won,
Enter your Master's joy !”

“Thy work on earth, well done ;
Go unto thy reward,
And reign in heav'n with Christ the Son,
Thy Savior and thy Lord.”

Just one year after the death of Brother Zink, members of his late charge erected a beautiful and appropriate monument to his memory. His successor, the Rev. William Stechow, speaking of this token of their regard, says : On the second day of May last, my predecessor, pastor Zink, died. To honor his memory, the three congregations, which, under many trials, he had so faithfully served, erected a beautiful monument of blue and white marble, whose unveiling took place on Sunday, May 6, 1883. On the appointed day the members of the church, preceded by the Sabbath school, went in procession to the cemetery. It was a beautiful May morning, and a very large number of people gathered around the grave of the departed one. Every one appeared to enjoy the sight of the beautiful monument ;

on the one side of which there was an inscription commemorative of pastor Zink, and, on the other side, one to the memory of his wife, who had preceded him in death. After appropriate services on the cemetery and a sermon in the church on Prov. 10: 6—8, the interesting services were concluded.—*Hausfreund*, June 7, 1883.

REV. DANIEL GRING.

1811—1882.

Father Gring was one of those quiet and unobtrusive men who attract but little attention and yet accomplish, in their own peculiar way, a vast amount of good. Men of this cast are well adapted to the office and work of the ministry where there is so much and such constant need for the exercise of meekness, patience and resignation. In all these qualities father Gring stood pre-eminent. His naturally mild and humble disposition inclined him, at the same time, to live retired and to confine his attention and efforts to the particular field of labor assigned him.

The subject of this sketch was born February 8th, 1811, on the banks of the beautiful Tulpehocken, in the vicinity of Reading, Berks county, Pa., where his childhood and early youth were also spent. He was the son of David Gring and of his wife Anna Mary, a daughter of the Rev. John Waldschmidt, one of the pioneer ministers of the Reformed Church in this country, a sketch of whose life is found in the second volume of the "Fathers of the Reformed Church." Mr. Gring's occupation was that of a miller and farmer. It was here, on the banks of the noted Tulpehocken, amidst

rural scenery, and while assisting his father in these useful labors, that his attention was directed to the office and work of the holy ministry. Of the nature and extent of his preliminary training we have no definite information; but from the character of the times and the limited opportunities which he possessed, we may presume that his education was somewhat defective. His father died before the son had attained the age of twenty-one; and, having been reduced to straightened circumstances, the children were left to provide for themselves. About this time the subject of our sketch resolved on devoting himself to the ministry of reconciliation. For two years he studied under the direction of his elder brother—the Rev. John Gring—one of the oldest ministers of the Reformed Church in this country. In 1833 he applied to the Synod for licensure and ordination; but, being found not sufficiently prepared, he was advised to pursue his studies, for a time, in the Theological Seminary of the Reformed Church, then under the supervision of the Rev. Dr. Lewis Mayer. He was ordained in the year 1835, and installed as pastor of the Paradise charge in the vicinity of Milton, Northumberland county, Pa., as successor of the late Rev. Henry Wagner, of blessed memory.* He remained in this charge for a period of eighteen years, up to 1853.

In the month of May of this year—1853—father Gring entered upon his pastorate, as successor to the Rev. John Reinecke, in the Shrewsbury charge, in York county, Pa., which he continued to serve for twenty-seven years up to within about two years of his death, when,

* Syn. Min., 1833, pp. 9, 23; 1835, pp. 47, 54; 1836, p. 19.

in consequence of his increasing bodily infirmities, he was obliged to resign and retire from the active duties of the ministry. After his retirement, he resided temporarily at Glen Rock, within the bounds of his late charge; but removed to York, Pa., about one year prior to his decease. The last six months of his life were months of suffering, his system gradually giving way under the pressure of his severe and manifold afflictions. At times his sufferings were intense, but his death came on stealthily, by the gradual wasting away of his strength, induced by the nature of his disease, which almost prevented the proper use of food. His end was peace, as might be expected from the well-known character of the deceased. His son, the Rev. Wm. A. Gring, in communicating some facts in regard to the life of his sainted father, says: "I need not say that his death came to us, showing the same humble trust in the Saviour that we had all along witnessed in him as a father in his home, and as a worker in his office," and he adds, with a characteristic delicacy of feeling that commands our respect: "It is not for me to speak of what is so fragrant to the thoughts of our hearts in the personal life of our deceased one, and which belongs to us exclusively; as I really am not desirous about the rehearsal, even of what might justly be said of his public life in the way of commendation. There are so many infirmities, at best, of which he was fully conscious, and yet happy in the assurance that he should have them covered by the spotless sacrifice of Christ, and so be at rest and felicity in the Lord, that I feel inclined to think that he would himself not want even his virtues to be rehearsed." We can fully

appreciate these sentiments, while we feel ourselves constrained to bear decided and cheerful testimony to the many good qualities, and extraordinary zeal and fidelity of our sainted brother.

At an early period in his ministry, Mr. Gring was married to Miss Catharine Morrison, a daughter of Samuel Morrison, Esq., of Milton, Pa., a member of his congregation at that place. She, together with seven children, three sons and four daughters, survives the husband and father. Two of the sons are in the ministry of the Reformed Church; one of them, the younger, is laboring as a missionary in Japan.

Father Gring died at his residence in York, Pa., on Wednesday, the 31st of May, 1882, at 6.30 o'clock, P. M., aged 71 years, 3 months, and 23 days. He was buried in Prospect Hill cemetery, York, Pa., and the funeral services were held in Trinity Reformed church, on the following Saturday, at 2 o'clock, P. M. With the officiating clergyman, the Rev. Dr. J. O. Miller, were associated the brethren Wanner, Hilbish, Sauerber, Smith, Rahausser, Williams and Dreisbach, of the Reformed Church, who acted as pall-bearers on the solemn occasion. The Rev. Dr. Miller delivered an appropriate and edifying discourse on the beautiful words, in Acts 13: 36, "David, after he had served his own generation by the will of God fell asleep, and was laid unto his fathers." The Classis of Zion, which was in session at York, when Father Gring expired, took suitable action in regard to his death and the funeral services connected with his burial.

Father Gring deserves an honorable place among the

earnest and faithful ministers of the Reformed Church. For a period of forty-five years he labored in the vineyard of the Lord, zealously devoted to the work in which he was engaged. His extreme modesty and retired habits of life prevented him from being as extensively known as some others; but his labors were none the less abundant or fruitful. His humble and unostentatious life was wholly given to the Lord and quietly spent in His service and to His praise. His good example and earnest life have given to the Church two of her best and most useful ministers—the elder laboring in the home field and the younger among the inquiring millions of Japan. May they be equally as successful in winning souls for Christ as was their sainted father.

We close our sketch by adding a beautiful and merited tribute which is paid the sainted father by the Rev. A. R. Kremer, in an article published in the *Messenger* of June 28th, 1882. He says:

For three years a semi-intimate relationship existed between us as members of the same ecclesiastical body. During this time the impressions we received of our now sainted brother were most favorable, and never to be effaced. In many respects he was a model minister. One essential feature in a bishop is, that he ruleth his own house well, as St. Paul tells us; and our deceased brother lacked nothing in fulfilling this requirement. As did a certain Roman lady, so this ambassador of Christ could have pointed with pardonable pride to his children, and said: "These are my jewels." Certain it is, that no scoffer ever pointed the finger of scorn at Father Gring for having wild sons and vain daughters.

Two of his sons are prominent ministers of our Church, one at Emmittsburg, Md., the other in Japan, securing an entrance for the Reformed Church into that country.

Deep earnestness characterized Brother Gring in all that he said and did in his holy calling. We heard him preach twice, once in German and once in English. Though we understood little of the German discourse, yet the solemn manner in which it was delivered and the remarkably sweet tones of his voice more than made up for our limited knowledge of the language. Hundreds of times since have we listened to those pulpit melodies as they seemed to float from afar upon our mental ear. The English sermon he preached in Carlisle, as the retiring President of Classis. This was nineteen years ago, but we remember his text and the general features of the sermon. The text was Hebrews 4: 15, 16. The discourse was well written, and delivered in his usual manner, slowly, distinctly, and with deep solemnity. A prominent citizen remarked to us after the sermon: "That is a sound man." He knows more now of the "Throne of Grace" and of "the great High Priest" than when he preached that sermon which must have cost him many an hour's weary labor.

Brother Gring was ardently devoted to his flock. Nevers shall we forget his parochial reports. They were always edifying and marked by that child-like simplicity which is characteristic of affectionate souls. In all his reports that we ever heard, while a member with him of Zion's Classis, was this sentence, without change, from year to year; "I visit my people as often as I can, but not so often as they would like me to come;"

always emphasizing the word "so." We were once present at the first communion of a large class of catechumens whom he had confirmed the previous Sunday. It was during a meeting of Classis, and the services were unusually solemn. When the newly confirmed, about twenty in all, came forward, the tender-hearted pastor bowed his head and wept. He beckoned to one of the ministers to speak to the young people, and then shielding his face from view, his frame shook with emotion. He was a good shepherd, who never drove, but always led his flock, both by precept and example.

"Well done, good and faithful servant," comes from his brethren still remaining in the flesh, who bear testimony to his noble Christian character, as the echo of the same sentence uttered by the Master.

REV. ADOLPH B. CASPAR.

1810—1882.

For the following sensible and appropriate memoir of father Caspar we are indebted to the Rev. Wm. A. Haas, who was an intimate friend and admirer of the sainted father. He says :*

Adolph Bernhard Caspar was born in Halberstadt, Prussia, Nov. 2, 1810. He was baptized, and afterwards received into full communion with the Church by his own father, the Rev. Frederick William Henry Caspar, Court preacher of William III., in Halberstadt. When twenty-six years of age, he emigrated to America; and six years later, in 1842, he became a naturalized citizen of the United States. The year after he arrived on our shores, he sustained the examination usual in case of candidates for holy orders, and was licensed to preach the gospel at the meeting of the Synod of the German Reformed Church held at Sunbury, Pa., in September, 1837. He was ordained to the ministry by Zion's Classis at York, Pa., Dec. 12, 1838.

Father Caspar began his ministerial labors in York county, where he continued, as the supply of a congregation, from 1837 to 1839. On the 2nd of January,

* See "Ref. Ch. Mess.," July 5, 1882.

1840, he received and accepted a call from the Mifflinburg charge, which was, however, quite differently constituted then from the present charge of that name. His pastoral field became afterwards the New Berlin charge, which was a part of the same field whose call he heard in 1840. After the exercise of a true shepherd's faithful care and oversight of his widely separated flock for more than twenty years, his hands grew too feeble longer to hold the shepherd's crook. Hence he pressed his resignation, as pastor, in 1860, and has since devoted his time and talents mainly to the study and practice of homœopathic medicine.

On the 25th of May, 1843, brother Caspar was joined in matrimony with Sarah Ann Bogar. The late Rev. Father Erlenmeyer presided at the solemnizing of the marriage vows. Six children were born to them, three of whom survive the father, who, with the bereaved widow, deeply mourn their loss.

Rev. Caspar had considerable literary culture. He grew up under the rare tuition of the renowned Gen. Helmuth Von Moltke, whose picture adorns the wall in one of the rooms of Mr. Caspar's house. Besides his classical and theological training, he brought over with him also a good military education. The Latin language he had under quite easy control. His theological instructions he received at the feet of his father. As his family belonged to the higher walks of life in Prussia, his father being Court preacher, he naturally fell heir to all the advantages of a liberal education in the various divisions of learning. Had he bent his efforts to it more fully, he might have won poetic distinction

of weight and public notice. He left many short poems of no inferior merit, which seem to have been the mere overflow of a rhythmical nature that was continually urging for an outlet. The sap of true, genuine wit is felt to flow through every line of many of his poetic effusions. A large vein of humor ran through his soul, which emptied more or less into all his writings, as well as social intercourse, in such a way, however, as only to add life and flavor, instead of the most distant savor of impropriety. His library consists of good, solid standard works, mostly in German, and its preponderating character would indicate that his taste inclined him largely to the study of history, both ecclesiastical and profane.

As a minister of the gospel, brother Caspar never forgot the divine requirement that a man be found faithful. His sermons he wrote out in full in a book, where they were preserved, and where they speak of his patience and pains properly to feed his flock. The fine hand in which he wrote them, shows that he did not prepare his manuscript for the pulpit. All his sermons were written in an easy, flowing style, full of patriarchal simplicity, and were profitable for doctrine, for reproof, for correction, and for instruction in righteousness. He was no great pulpit orator, owing chiefly to a weak voice, which made public speaking draw heavily on his physical resources. He could keep no surplus of reserve-power on hand, which made his delivery somewhat monotonous. His ministry, however, proved very acceptable, and he had bound his members to himself by chords of affection so true and strong that

the twenty-two years since he ceased to be their pastor could not weaken them. As a pastor, his bearing was faithful and sympathetic, and he moved among his people with such grace and humanity, that all felt drawn, easy and at home in his presence. When he retired from the pastoral office, his heart stayed back in the blessed work. He continued to attend the meetings of Classis until within a few years, and shrank from no work assigned him. He served on a great many committees of installation, and his addresses to pastor or people were always peculiarly happy and forcibly pressed to heart. He also frequently preached for absent and indisposed pastors and in vacant pulpits.

Socially, the departed was congenial and pleasant, always in honor preferring others. How often he enlivened the social gatherings of his ministerial brethren, from his inexhaustible fund of good and ever fresh anecdotes. As the retired pastor of the New Berlin charge, his relation to the regular pastor proved, in every case, of a pleasant and useful character. His counsel and services in the affairs of the congregation at New Berlin and in the charge at large, had always the good of both pastor and people in view, and were anxiously sought and gratefully appreciated. While he had to struggle and fight against an inflammable temper, he was yet kind, and his heart had no room for malice or hatred against any one. He was wonderfully attached to the members of his own family. His great fondness for his children seemed to grow with the weight of his years. The nearer he could gather them around himself, the happier he was. Next to his family, he

had a craving for the society of his brethren in the ministry. A visit of a brother to his house was always better than medicine to cheer his spirit and revive his drooping body.

Father Caspar's health was very unreliable for a long time, but the decline of his physical powers became especially unmistakable during the last year. He did, however, not seem to be verging so near the brink of the grave up to within two days of his departure. On Friday he took some exercise by a little work in his garden. The next day he was prostrated by a stroke of apoplexy and sank into unconsciousness till Monday morning, when his soul took hold of angels' wings to fly away and be at rest. His eyes having seen the Lord's salvation, he longed, yea, almost fainted for some time, to be left to depart in peace. Some mysterious voice had been whispering to him how near he was to the shores of the narrow sea that divides the heavenly land from ours, before it became otherwise apparent. When his younger daughter, the wife of the Rev. S. S. Kohler, came home a few days before he was laid upon his death-bed, she pressed him to go along home with her in three weeks. He replied: "In three weeks I will be in that home which is far better." Shortly before he died, a smile spread over his pale face, which impressed itself so deeply that his corpse took traces of it along to the grave.

He died at his comfortable home near New Berlin, Union county, Pa., on Monday morning, June 5th, 1882, at the age of 71 years, 7 months and 3 days.

The funeral services of the departed brother were

held on Thursday, June 8th. There were many people on hand to show their tearful respect to his memory. Many of those whose pastor he was twenty-two years ago, had come from all the ends of his pastoral field, for a farewell glance at the pastor's face, and to mingle their tears with those of the sorrowing family. People who recalled some special truth, or report, or promise, or word of hope and comfort from his lips; people who who could again feel his hands upon their head while on their knees hard by the altar of God to receive the rite of confirmation; people who were living over again at his funeral, the joyous hours of the questions and answers, and the hymns and prayers of the catechetical class; people who seemed again to stand before him with their precious infants, seeking for them the grace God has promised to bestow through the sacrament of baptism; people who re-heard his prayers by the bedside of their sick and dying, and who could again feel the touch of his warm hand in their sorrow and bereavement, and hear his solemn accents as he committed their dearest ones on earth to the silent grave; yea, people who remembered how he had taken them by the hand when fallen, how he sought to wipe away their tears when in trouble, how he rejoiced with them when they rejoiced, and wept with them when they wept; all these classes of people surrounded his grave into which his body was hopefully laid to sleep till the call to rise shall reach it. Of his fellow ministers there were present Revs. J. C. Bucher, D. D., A. C. Whitmer, T. R. Dietz, R. L. Gerhart, W. A. Haas, and Father Anspach, of the Evangelical Lutheran Church, a bosom friend of

the deceased. All took part in the services. Dr. Bucher preached the German sermon from Rev. 14: 13. The sermon was full of pathos and comfort. It was specially affecting when he compared his own emotions on hearing of the death of his friend and brother to the emotions of David when he heard of the death of Jonathan, and when he repeated David's exclamation: "O, Jonathan, I am distressed for thee, my brother Jonathan; very pleasant hast thou been unto me." Rev. Dietz, pastor elect of the New Berlin charge, followed with an English sermon based on St. John 11: 25. Christ, as the life, was presented in this sermon with such impressiveness that the vanquished power of death shrunk altogether out of sight. The services were throughout solemn, and seemed to be very comforting to the bereaved family who have the sympathy of the Church at large, and especially of the members of West Susquehanna Classis, of which the departed was a beloved member.

REV. JOHN S. STONER.

1853—1882.

We have not had the pleasure of a personal acquaintance with this young brother. His public life and ministry were very short; but his record is fair, and his influence was exerted in favor of the good and the true. The following interesting account of his life and labors is from the pen of the Rev. E. D. Wettach, as published in the *Heidelberg Monthly Journal* for the month of October, 1882. The writer says:

John S. Stoner was born in Stark county, Ohio, July 27, 1853, and died in the city of Wooster, September 1, 1882, aged 29 years, 1 month and 4 days. In early life he was drawn toward the profession of his choice. Even before entering into full communion with the visible church, he dedicated his life to the holy ministry. To educate himself for the responsible duties of life, he, in the Fall of 1870, entered the Academy of Heidelberg College at Tiffin, Ohio; and, in the Fall of 1871, was admitted to the Freshman Class of said institution. For four years he prosecuted his studies with zeal and energy; and, in 1875, he graduated, one of a class of eighteen. He then entered the Theological Seminary of the same place, and completed the pre-

scribed course of study in 1877. He was licensed by the Synod of Ohio, at its sessions in Orrville, Wayne county, Ohio, in 1877.

He entered upon the active duties of the ministry in the Navarre charge, in July, 1878, where he labored with abundant success up to the Autumn of 1881, when he resigned this charge for a wider sphere of usefulness, which he hoped to find in the town of Wooster, from which place he had received a call.

About this time, September 6, 1881, he was united in holy wedlock with a Miss Miller, of Richville, Ohio, who survives him to mourn her early and irreparable loss. With high hopes and bright anticipations he brought his young wife and entered upon his pastoral work in the city of Wooster, in October of the same year. How soon and how fatally were those pleasing anticipations crushed and those bright hopes and cheering prospects nipped in the bud.

For about six months he continued his labors in his new charge with earnestness and true devotion, when, in the early Spring, he was taken with malarial fever, from which he never fully recovered. After some improvement, his former trouble—inflammatory rheumatism—again took hold of him and caused him much suffering; and then he was attacked with Bright's disease, to which his weakened body succumbed. He died in the triumphs of the Christian faith, on the first day of September, 1882, gently falling asleep in Jesus without a murmur, without a groan. On the following Lord's day his remains were laid to rest in the cemetery at Massillon, Ohio. Appropriate funeral services were

held both at Wooster and Massillon. At the former place the Rev. S. C. Goss preached a consolatory discourse in the Reformed church, on Phil. 2: 24. He was followed by the Rev. S. B. Mase in a few choice and appropriate remarks on the early departure of the sainted brother.

At the latter place, through the Christian courtesy of the pastor, Dr. Bailey, and our esteemed friend and brother, Elder Rex, the services were held in the Presbyterian church, the Rev. J. M. Kendig preaching a very appropriate sermon from Rev. 13: 17, after which his body was laid to rest in the beautiful cemetery at Massillon. The funeral was very largely attended, both at Wooster and Massillon. The congregation at Wooster was deeply moved at the loss of their beloved pastor and friend; and many persons from the Navarre charge which he had served so faithfully and well were there to mingle their tears with those of his late members, and of his bereaved wife, who so deeply suffered. That hushed assembly spoke the word of our brother's character and life. There were fourteen of his brethren in the ministry present at the funeral services, besides the pastors of the various churches of Wooster and Massillon. Thus one who by nature was gifted for the work of the ministry, and who was enriched by culture for the successful prosecution of his chosen work, has been cut down by the hand of death at the post of duty.

Brother Stoner appears to have been a young man of excellent character, and a minister of great promise; possessed of good natural endowments, with thorough preparation for the pastoral office, and a zeal commen-

surate with the importance of the work to which his life was honestly devoted. The Rev. Mr. Wettach, in closing his remarks, says very beautifully : Earth has lost one of her noblest sons ; the Church one of her most devoted adherents ; the young wife a faithful and loving husband, and society a useful member. "Sweeping through the gates, washed in the blood of the Lamb," he has entered into the everlasting realms, where he now stands with Christ amid the splendors of eternal day. It was his life-purpose :

"To honor God, to benefit mankind ;
To serve with lofty gifts, the lowly needs
Of the poor race, for which the God-man died."

Constrained by the love of Christ, he went forth bearing the glad tidings of salvation to earth's perishing children ; to bind up hearts broken and crushed by sin ; to cheer the discouraged ; to strengthen the weak ; and to encourage and help the poor. The indwelling Christ was his inspiration and his hope. His ambition was holy ; his aims and purposes high and lofty ; his motives were pure ; his character and life chaste and unsullied.

REV. JOSEPH B. THOMPSON.

1820—1882.

Joseph Bernhard Thompson, a son of Edward F. and Deborah Thompson, was born in Montgomery county, Pa., Aug. 9, 1820. He was baptized in early infancy, and, at the age of seventeen, confirmed by the late Rev. J. C. Guldin, D. D., then pastor of the Reformed church at the Trappe, in Montgomery county, Pa. Feeling himself called to the office and work of the holy ministry, he entered the preparatory department of Marshall College, at Mercersburg, 1840 or '41. He passed through most of the classes in College, as an irregular student, pursuing only a part of the regularly prescribed studies. In the Theological Seminary, located in the same place, he spent several years, and finished his studies in 1847-48. Soon after completing his theological course, he was licensed and entered upon the pastoral work in the West, where he spent nearly the whole of his ministerial life. The brief interval of time which he spent in Western Pennsylvania, in the interests of the Orphans' Home, and five years in the Red Bank charge, in Clarion county, are the only exceptions to this statement.

The following account of his life and labors in the

West is taken from an extensive obituary prepared by the Rev. Frederick Strassner, and published in the *Reformed Church Messenger* of Nov. 15th, 1882. The writer, who appears to have been well acquainted with the deceased brother, says :

In the year 1848 we find him first in Mansfield, where he preached his first sermon from the text, Exodus 14 : 15, "And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." The record of sermons preached shows his activity and extent of labor in destitute places ; often he preached in school houses. The following were the principal places of his labors in Ohio, for a longer or shorter period : Tarlton, Delaware, Fremont, Sidney and Dayton. After being a short time at Dayton, he was elected to the Superintendency of the Orphans' Home at Butler, Pa., of which he had charge for seven years. Then followed five years' service in the Red Bank charge in Clarion county, Pa. Here his wife died and he was left with a family of nine children, some of which were very young. In March of this year he returned to Ohio, accepting a call from the Canaan charge, Wayne county. Here he felt at home among a grateful people, so much so that he desired to establish himself permanently by marrying again, and thus providing a companion in his labors and a mother for his children. However, God disposed otherwise, for the day before his burial had been set apart for his marriage. The family consisted of eleven children, two of whom are dead. The youngest child is seven years of age. It was a sad duty to go into the midst of these

bereft children, the larger number of whom needed parental care. However, we believe their lot has fallen into a pleasant place, for the good people of the Canaan charge will provide homes for them. We called a meeting in the afternoon of the day of the burial, at which meeting, a committee of guardians was appointed from the consistory, and a committee to collect and pay funeral expenses, and it was voted that the salary for the whole year be collected and paid over to the guardians for the benefit of the children. For all these kind offices of love may the Shepherd of the lambs abundantly bless the Canaan charge.

The circumstances of the death of Brother Thompson are peculiarly sad; he had served the good people of the Canaan charge only seven months, but during this short time had endeared himself and felt at home so much that he desired to establish a permanent home at Canaan with his family. The day of his marriage was drawing near, but the day of his death preceded that event. On the 6th day of October, 1882, he was suddenly felled by a stroke of palsy, and, after remaining in a state of unconsciousness until the 16th, he died at 3 o'clock, P. M., and was buried on the 18th day of October.

The funeral services were conducted by the undersigned, Revs. Albert Gonser, Dr. Kemmerer, Edwin Beck and C. C. Ball. F. A. Owen, of the Methodist Church, assisted in the solemn services. Brother Thompson's age was 62 years, 2 months and 3 days.

We were personally well acquainted with the deceased—knew him only as a good brother, a sincere and earnest Christian, and as a minister of Christ, who hon-

estly sought to do his Master's will. In his private intercourse he was modest and discreet, pleasant and entertaining, full of life and yet exceedingly guarded in what he said and did. He was free from guile, and could be confidently trusted as an honest man and a consistent Christian. As a minister of Christ he was earnest and faithful to the souls entrusted to his care and spiritual supervision. May the influence of his unblemished and devoted life remain with his children as a lasting benediction. *Requiescat in pace.*

REV. JOHN A. NICOLAI.

1821—1882.

This brother was a native of Europe, having been born in Hesse-Darmstadt, in Germany, August 7, 1821. He emigrated to America when only ten years of age, but where he made his home in this New World we do not know. At the age of sixteen, having been previously instructed, he was confirmed, and thus received into full communion with the Reformed Church. Where he was then living we cannot tell, nor do we know where he qualified himself for the office and work of the holy ministry. He, however, resided in the West and in all likelihood studied at Tiffin, Ohio.

In 1860 or '61, he was licensed to preach the Gospel by the Miami Classis, Synod of Ohio,* and was soon afterwards ordained and set apart to the holy ministry either by the same Classis or the St. Joseph's, to which he was about this time dismissed. We are not able to say where he exercised his ministry in the interval between this time and 1870, when we find him stationed at Fulton, Fulton county, Indiana, as there is no record of his labors during this period. In 1872 he was living at Goshen, Elkhart county, Indiana, and continued

* Minutes Ohio Synod, 1861, p. 17.

here until the year 1874 or '75, when he removed to Abilene, Dickinson county, Kansas, where, with the exception of a brief residence at Wathena, in the same state, he remained up to the time of his death, which occurred Nov. 20, 1882, making his age 61 years, 3 months and 13 days. He left a widow, and seven brothers and sisters to mourn his departure.

We have no knowledge, personally, of Mr. Nicolai's character, either as a man or as a minister of the Gospel. His public life and ministry extended over a period of twenty-one years; and, so far as we are able to judge, he was faithful and true to his high and holy calling. This is all that can be expected of a servant of the Lord, who alone is the "Judge of the quick and the the dead."

REV. PAUL J. RUETENIK.

1846—1882.

Mr. Ruetenik was born in Neu Lewin, some twenty-eight or thirty miles from Berlin, Prussia. He was the son of a minister of the gospel, and one of a family of fourteen children. His father, who was a country pastor, was a good and earnest man, and lived in great simplicity with his large family, desiring above all things to raise his children in the fear of God, and to train them for virtue and piety, and so fit them for usefulness in the world.

In an obituary prepared by his elder brother, the Rev. Dr. H. J. Ruetenik,* we are told that the paternal home was a genuine rural parsonage—that the inmates had little intercourse with the outside world—that the acquisition of useful knowledge was far more highly prized than the accumulation of wealth and temporal possessions. Their father, Dr. Ruetenik tells us, himself attended to their education and taught them until they were sufficiently advanced to enter the higher schools. In thus training them, he sought especially to inculcate the virtues of thoroughness, of fidelity and of an earnest

* See "Hausfreund," Jan. 4, 1883, and also "Ref. Ch. Mess.," Dec. 20, 1882.

striving after the truth ; warning them against the cunning devices of the world, so much in vogue, by which to secure popularity, eminence, influence and wealth. Our enjoyments, says he, were the pleasures of the garden, of home, and the more refined enjoyments and spiritual relish of good books.

The wish of the excellent father was that all his sons might become ministers and the daughters teachers. With this end in view did he raise and train his children. During many years he daily taught them, without any other instructor, and spared no labor or expense in the accomplishment of this object.

Speaking of the mysterious Providence by which he and his brothers were led, and finally brought to realize the praiseworthy designs and wishes of the father, he refers to the sentiment expressed in a certain hymn—that man himself, as well as all his thoughts and plans, must first perish before their object can be fully realized. Before our high ideals and praiseworthy anticipations can become real, we must be disappointed and learn to practice self-denial—in short, renounce our own wishes and plans. Thus it happened, says he, that our father also had to renounce his hopes, and be, for a time, disappointed in his aims, before he could rejoice in the accomplishment of his purposes.

The oldest of the brothers, who had entered upon a course of theological study, abandoned his original plan and became a teacher in a gymnasium. The second of the sons was compelled to leave the university, and to emigrate to America in consequence of his participation in the revolutionary movements of 1848. The third of

the family, after having completed his theological studies, could not attain to the strength and clearness of faith, which he deemed necessary to an honorable and successful prosecution of the pastoral work. He exchanged the ministerial calling for that of a teacher.

Soon, however, things changed and assumed a more pleasing and encouraging aspect. When human wisdom and prudence had completely failed, then the divine wisdom and the precious grace of God ordered all things so as to bring the venerable father's wishes to pass. About the same time one of the brothers became seriously impressed and religiously inclined, in Europe, and the other one in this country; and eventually both devoted themselves to the holy ministry. A few years later came the two brothers, the one to Tiffin, Ohio, where he studied theology, the other—the younger one—to Wisconsin, where he, also, in connection with the Mission House, entered upon and completed a course of study preparatory to the holy ministry. Before the death of their pious father, all the surviving sons were engaged in the work of preaching the Gospel.

Paul, the youngest of the brothers, had originally qualified himself for an architect and had gone to Southern Russia in order to superintend the construction of a railroad there, in the practice of his profession. Subsequently, as stated, he emigrated to America, remaining for several years in Cleveland, Ohio. Here his mind became seriously impressed, and when, shortly afterwards, his elder brother, the Rev. Dr. H. J. Ruetenick, removed to Wisconsin, Paul accompanied him to his new home, and there, in 1871, entered upon a course of

theological study in the Mission House at Sheboygan. After the completion of his course, he took charge of a congregation in Washington county, Wisconsin, having been licensed by the Classis of Sheboygan, and subsequently ordained to the ministry of reconciliation.

While serving this congregation, he was united in wedlock with Miss Martha Wagner, an inmate of his brother's family, where he formed her acquaintance.

From Wisconsin Mr. Ruetenik was soon afterwards called to Gasconade county, in the state of Missouri, where he faithfully served a small congregation, until he was obliged to relinquish his work in consequence of failing health. His physical condition admonished him that his time on earth was short and uncertain. He felt satisfied that his work was done. The future, with its blissful prospects, was his great comfort and brightened his hopes. His only concern now was to arrange his earthly affairs as well as he could do so under the circumstances. He made all possible provision for his family, and faithfully attended to their wants. After having secured a successor for his charge, he retired from the same and removed to his brother-in-law, the Rev. Isaac Matzinger, in Clay City, Indiana. Here he arrived with his family early in the Autumn, and met with such kind treatment, that he appeared to improve so much as to cherish the hope that he might again serve a small congregation. But, in this fond hope, he was doomed to be disappointed.

On the 23rd of November, 1882, he was prostrated with a stroke of palsy. He continued in an unconscious state for several hours, when death came to his relief.

He was buried on the following Saturday, Nov. 25th, at that place. A number of the neighboring ministers together with many of the private members of the church attended his funeral. Thus closed the life and ministry of this young brother in the thirty-third year of his age. After life's cares and toils, he sleeps sweetly, resting from his labors and his works do follow him.

REV. J. SAMUEL VANDERSLOOT.

1834—1882.

Mr. Vandersloot belongs to an eminently priestly branch or family of the Protestant Church, and is connected with a long and illustrious line of Reformed ministers. His father, grandfather and great-grandfather, as well as an uncle, were prominent ministers in the Reformed Church. The two former were born and reared in Dessau, Germany, but exercised their ministry in this country. The uncle, the Rev. F. W. Vandersloot, was for many years the pastor of an extensive country charge in York county, Pa. For the following appropriate sketch of his life and labors, published in the *Reformed Church Messenger* of Dec. 27, 1882, we are indebted to the Rev. Geo. H. Johnston :

J. Samuel Vandersloot, son of the Rev. F. Edward and his wife, the late Rebecca Vandersloot, was born in Dillsburg, York county, Pa., October 20th, 1834, baptized in infancy by his father, his uncle, Rev. F. W. Vandersloot and his wife, being sponsors; and he was catechized and confirmed by the Rev. Jacob Ziegler at Gettysburg, in his youth. In this period he learned the printing trade at Gettysburg. For awhile he attended Pennsylvania College, as student, though he did not

take a full course. Afterwards he read law, and was admitted to practice at the Gettysburg Bar, January 17th, 1860. Soon afterwards he moved to Philadelphia, was admitted to the Bar here, but did not devote himself to the practice of the law. In 1862 he began the work of writing, editing and compiling works on Biblical Literature for different publishers, and he continued at this work until 1875. We have not access to a full list of his labors in this department, but we can give the following titles of books published as the fruit of his industry: "Life of our Saviour with prominent events in Gospel History," "Comprehensive and Explanatory Bible Dictionary," "Church Dictionary;" "Popular Commentary on the Bible," "Illustrated Practical Dictionary of the Bible," "Inspired History of Jesus," with several others.

In 1874 he was licensed by the Philadelphia Conference of the M. E. Church, to preach the gospel, and, on the 30th of May, 1875, he took charge of the Mt. Zion M. E. Church at Darby, a suburb of Philadelphia, where he preached twenty months. Feb. 5th, 1877, he was received by the Philadelphia Classis into the Reformed Church, as a licentiate, and on the 11th of the same month he was ordained and installed pastor of St. John's Reformed Mission, West Philadelphia, by a committee of Classis consisting of Revs. Dr. P. S. Davis, S. R. Fisher and F. K. Levan. He served this Mission until the 8th of June, 1881, when the pastoral relation was dissolved. On the 31st of August, 1881, Philadelphia Classis confirmed a call to him from Grace Reformed Mission at Tenth and Dauphin streets, this

city, and he was pastor here until the 2nd of October, 1882, when the relation was dissolved, although he resigned in June previously, on account of failing health.

Mr. Vandersloot was married to Miss H. Daisy Cloud, August 27th, 1863. Eight children were born in this home, four of whom, three daughters and one son, survive him.

Mr. Vandersloot was of Reformed stock through his ancestry, and, although he was for a time connected with the M. E. Church as layman and licentiate, he felt that the Church of his fathers was his proper spiritual home, and in it he preferred to labor. Becoming acquainted with Rev. Dr. S. R. Fisher, it was not long until he returned to the bosom of his first love, and then he at once entered upon the work to which he devoted the balance of his days.

The deceased was not strong of body. For years he struggled with physical infirmities, which at last vitiated the functions of the heart and thus ended his life.

While the body was frail, the mind was active. This is indicated by the amount of work he did. Besides editing books, he frequently wrote for the press, in addition to his labors for the pulpit. He was also zealous in the Master's work. His was an energetic, hopeful spirit. He looked on the brighter side of life. While the horizon was overspread with clouds, he discerned by faith the light in the clouds. As a preacher he was earnest and ready. He magnified his office by exalting Christ as the Saviour of men.

The two missions with which he was connected as pastor in this city, were difficult of cultivation. It

was hard, self-denying work he had to do. The support was meager, if not inadequate. He was anxious to see the work prosper in his hands. But his health was precarious, and often he was unable to fill his pulpit. Last summer he was very sick, but rallied, and his friends hoped for his recovery. But the end came apace, and on the morning of the 6th of December, 1882, he fell asleep, aged 48 years, 2 months, and 16 days. He told us during his illness he would like to get well that he might live and work for Christ, but he was resigned to the Providence that directs our ways.

The funeral took place from his residence in West Philadelphia, on Saturday, December 9th. He was buried in Fernwood cemetery. Rev. Geo. H. Johnston had charge of the services and preached a sermon on the minister's life, in relation to suffering and glory. Revs. C. G. Fisher, Drs. D. E. Klopp, P. S. Davis and J. I. Good took part in the services. The choir of St. John's Mission, which he had served, sang several hymns. Revs. J. K. Plitt and Holman of the Lutheran Church were also present. Revs. Dr. P. S. Davis, J. P. Stein, A. R. Thompson and J. I. Good acted as bearers. Rev. J. P. Stein read the service at the grave. We also noticed the presence of Rev. W. F. P. Davis, who however took his place among the relatives of the deceased.

It is a sad home for the widow and fatherless child. How dreary are some of the sorrows of our pilgrim state? But the God of the covenant will make His bow to span the way of His children out to the end, and the while dispense grace and help to every member of His family. His promises are especially pledged in their behalf.

REV. JACOB WEAVER.

1810—1882.

Mr. Weaver exercised his ministry exclusively in the Western States. He was, however, originally from the East—a native of Middletown, Md., where he was born January 28, 1810. He was the second son of Philip and Mary Weaver, both of whom were members of the Reformed Church.

We had not the pleasure of a personal acquaintance with the deceased, and cannot, therefore, speak of him from our own experience. He is, however, spoken of in the highest terms by those who knew him. He was baptized by the Rev. Daniel Wagner, of blessed memory, and subsequently confirmed by the Rev. Dr. J. C. Bucher, May 8th, 1830. His childhood and youth were spent in the place of his nativity. He was already pretty well advanced in years when he entered the ministry. What his early educational advantages were, we are not able to say, but presume that they were such as the common schools then and there afforded, and that these were used without any distinct reference to the work of the ministry to which he was subsequently called. Such also is the opinion of the Rev. T. F. Hoffmeier, the present pastor at Middletown. The Rev.

Hiram Shaul, in an elaborate obituary* tells us that Brother Weaver commenced his special preparation for the office of the Christian ministry several years after he was married, under the private instructions and direction of the Rev. A. P. Frieze and concluded them under the Rev. Dr. C. F. McCauley, who was at that time pastor of the Reformed church at Middletown, and, after pursuing a regular theological course, was licensed and ordained to the office of the Christian ministry (I think) by the Lancaster Classis, Synod of Ohio, in the year of our Lord, 1847, on a call from the Jerusalem charge, Fairfield county, Ohio. After a brief pastorate in the Jerusalem charge, he received and accepted a call to the Port Jefferson charge. Here his pastorate was blessed with good results, but it was also brief. From Port Jefferson he removed to the St. Paris charge. Soon thereafter he felt himself impelled by a sense of duty to accept of a call to the North Clayton charge. During this pastorate he had his home in Gettysburg, Darke county, Ohio, and while living here, his first wife died, leaving him a widower with seven living children. When pastor of this charge, he discovered that we had a joint interest in the Salem church, Darke county. Accordingly he commenced holding regular services in this church, which culminated in the organization of a regular Reformed congregation.

Shortly after this organization was effected, he resigned the North Clayton charge. He then removed to Sydney. He, however, continued to preach to the Sa-

* See "Christian World," January 11, 1883, and also "Ref. Ch. Messenger," January 31, 1883.

lem congregation, and also to two small congregations in Randolph county, Indiana., with great acceptance until about the year 1878, when he felt impelled by reason of age and failing strength to resign the two churches in Indiana, and confine his labors to the Salem congregation. Soon, however, he organized another congregation in Shelby county, Ohio, known as St. James congregation, which constituted a part of his future charge. Here a new church building was erected. It was dedicated to the worship of the Triune God, September 17, 1881. To this charge he preached with great acceptance about twenty-two years. The people were warmly attached to him, and now mourn because he is not.

Brother Weaver was not a classical scholar; he however combined with a good common English education a large proportion of common sense. Always modest and retiring, he exhibited a meek and child-like bearing in his intercourse with both the clergy and people. Humility, indeed, was one of the shining marks of his public and private character. While he instinctively shrank from public notoriety, yet he would on all occasions most earnestly contend for what he considered Scriptural and truthful. No oppositions or fear of the loss of popularity could drive him from his positions when once taken. Never hasty in arriving at conclusions, he was firm and steadfast in his purposes, and would most earnestly contend for the faith once delivered to the saints. Possessed of a naturally methodical mind, he would reach his propositions by graceful, free and easy steps, which rendered him a workman who needed not to be

ashamed—an efficient minister of the Gospel. And yet Brother Weaver, like all other men, had his faults and besetments. Though the spirit was willing, the flesh was weak. Let us, then, who survive him, throw the broad mantle of charity over these his shortcomings. Let us strive to imitate his many virtues and avoid his shortcomings.

As already intimated, Brother Weaver was married the first time in Frederick county, Maryland, to Miss Sophia Wise, January 17th, 1839. There were nine children born unto them—three sons and six daughters. Two of them died while quite young. The other seven lived to become grown men and women, and were all still living at the death of their sainted mother, which occurred about twenty-two years since, in 1860 or '61. Subsequently to her's and prior to their father's death, five of these seven children died, all of consumption, so that there are at present but two out of the nine children living.

On February the 12th, 1878, he was married the second time, to Miss Rhoda Seitze, in Randolph county, Indiana. From this last marriage, which was also a happy one, there was no issue. He remained a widower about eighteen years, and until all his children were either dead or married, except his youngest son. He was engaged in preaching the Gospel about thirty-five years. He leaves a disconsolate wife and two children, one daughter and one son, and six grandchildren to mourn their irreparable loss.

He was a kind and loving husband, a doting and affectionate father, an earnest and faithful pastor, and a true Christian gentleman.

Brother Weaver died at his residence in Sydney in Shelby county, Ohio, December 28, 1882, aged 72 years and 11 months, of paralysis of the heart.

He was buried in Graceland cemetery by the side of his former wife and children on the 30th of December, 1882. A large concourse of people attended on the occasion, many of whom were his parishioners.

The clergy present were, from the Reformed Church, Revs. J. C. Beade, L. Clayton, and H. Shaull, and from the M. E. Church, Rev. Daniel Strong. Rev. Beade read the hymns and the Scriptures. Rev. H. Shaull preached the sermon, and the Rev. D. Strong offered up the prayer. Rev. Shaull also performed the Liturgical services at the grave.

Brother Weaver was a good Christian man, an earnest and impressive preacher, popular and successful, and a conscientious and devoted pastor. He combined good natural gifts with an excellent Christian spirit. His motives were pure and free from all selfishness. He never prostituted the office of the ministry to unworthy or sordid purposes. His ministry was one of love—adapted to the spiritual wants of his hearers. He sympathized deeply with his people in all their sorrows, and their joys. Hence he was very popular among the people of his charge. They loved him as their spiritual father. His life and labors will long be kept in kind and loving remembrance. *Requiescat in pace.*

REV. CHARLES CAST.

1815—1883.

Mr. Cast was born in Ettlingen, Grand Duchy of Baden, Germany, on the 22nd day of February, 1815. His parents, it seems, were members of the Catholic Church, and their son was brought up in the same faith. We was early inclined to the ministry, and in due time entered upon a course of study with a view of qualifying himself for the duties of the sacred office. After completing his preparatory studies, he was sent successively to the Universities of Freiburg and Heidelberg. When his literary course was finished, he returned to Freiburg, and entered the Theological Seminary located in that place, where he prosecuted his studies in divinity. From his testimonials, which he subsequently brought to this country, it appears that he stood well and maintained a good character as a student. In 1845, if we mistake not, he was ordained to the priesthood. He was called to Karlsruhe, the capital of Baden, where he is said to have attracted considerable attention as a pulpit orator. His preaching was bold and undaunted, and rendered him conspicuous during the exciting events of 1848, when all Germany was agitated with a succession of revolutionary movements. His relation to these ex-

traordinary and stirring times had probably something to do with his emigrating to America. At least such is our impression.

About this time a change occurred in his religious convictions, and in the general tenor of his life for the future. When exactly he withdrew from the priesthood and communion of the Catholic Church, we cannot say; but in all probability it occurred about the time that the events referred to above were transpiring. In the year 1850 he was married to Miss Catharine Woerner, his present widow. Soon after this he came to this country.*

During the meeting of our Synod at Baltimore, Md., in 1852, Mr. Cast made application to be received into connection with the same. His application together with the accompanying papers were referred to a special committee for examination. This committee subsequently reported during the sessions of Synod as follows: "Your committee have carefully examined his testimonials, and find them very satisfactory in every respect. They have further examined him on the cardinal doctrines of Protestantism in general, and of the German Reformed Church in particular, and take pleasure in saying that the committee are satisfied as to his soundness in the faith. They would, therefore, recommend him to Synod for reception, and at the same time, request Synod to appoint a special committee to aid him by its counsel, and to give him all the instructions and directions which he may need because of his former ecclesiastical connection."

* "Ref. Ch. Mess.," February 7, 1883.—Obituary by Dr. Davis, the materials for which were furnished by the Rev. Dr. Nicholas Gehr.

In accordance with the requirements of the constitution of the Church, Mr. Cast appeared before the Synod, and publicly declared that he renounced the erroneous doctrines of the Roman Catholic Church, and cordially adopted the doctrines of the Heidelberg Catechism, and approved of the order and discipline of the Reformed Church. After signing the formula prescribed by the constitution, he was furnished by the officers of Synod with a certificate of reception, and placed under the care of the Classis of Maryland. The committee of supervision, provided in the foregoing action, reported to the Synod, in 1853, that they had faithfully attended to the duties assigned them, while Mr. Cast remained in Baltimore, and that their efforts were favorably received by him—that shortly before Christmas, 1852, he had removed from Baltimore to Hagerstown, Md., in order to commence his labors there as a minister of the Reformed Church.*

The Rev. Dr. Nicholas Gehr, who was then living at Chambersburg, Pa., states, in a private communication, that he remembers Mr. Cast's first visit to that place while on his way to Hagerstown to take charge of our German interest in that place, where he labored faithfully for a period of eight years—in the meantime building a church for the use of the congregation. In 1861 he accepted a call to Martinsburg, Va., where he remained about two years—up to 1863. After this he was induced by the Board of Missions to go West and take charge of our interest in Detroit, Michigan. There he labored earnestly and with success for about three

* See Minutes of Synod, 1852, p. 25, and 1853, p. 104.

years, enlarging the church, and building a school house and a parsonage. He then removed to Lebanon, Warren county, Ohio, where he remained about three years—up to 1869—when he went to Fort Wayne, Indiana; and a few years later, in 1871 or '72, he removed to Cumberland, Md. In both these charges new churches were erected during his pastorates. After several years' labor here, as missionary, he resigned the charge and removed with his family to the city of Baltimore, where he became pastor of the St. John's German congregation, remaining here three years—up to 1878 or '79. With what success his labors were attended in this place we cannot say. His last field of labor was Egg Harbor City. It would seem that, while here, he had charge of two congregations—the St. John's and Zion's. Here, after serving this charge some four or five years, he died very suddenly and unexpectedly of apoplexy, January 2, 1883, aged 67 years, 8 months and 13 days. On the Sunday preceding his death, Dec. 31st, he preached his last sermon, on the text: "Hitherto hath the Lord helped us." 1 Sam. 7: 12. He had made an appointment for New Year's day, but was not well enough to fill it. His death, as already stated, was very sudden. He left a faithful wife and five grown children—four well educated daughters and one son—to mourn his departure. One of the daughters is married to a Mr. Swinghammer, of Egg Harbor City, and has two children.

The funeral of Bro. Cast took place at Egg Harbor City—the scene of his closing labors—on the 4th of January, and was largely attended. The services were

conducted by the Rev. Drs. Wiehle and Kuelling, assisted by the Rev. G. H. Gepp, of the Moravian Church.

The ministry of Bro. Cast, upon the whole, was an earnest and successful one. As a preacher he stood high, and was deservedly popular. Of his domestic and social qualities we cannot speak definitely, not having had any personal acquaintance with him. His labors and cares on earth are closed, and he himself has gone to render an account of his stewardship to his Lord and Master. Blessed is that servant who, when the Lord calleth, is found waiting !

REV. HENRY A. FRIEDEL.

1823—1883.

The following sketch of Mr. Friedel is from the pen of the Rev. Dr. Theo. Appel. It was published in the *Messenger* of January 31st, 1883. As it gives a fair and satisfactory account of the sainted brother, we use it here with only a few slight changes and such additions as the case requires.

Pastor Friedel was born in Hamburg, North Germany, of Christian parents, on the 8th day of September, 1823. He spent his youth in a period when there was an awakening to a new spiritual life in the fatherland, especially in the western part, along the Rhine country, from Basel down to the ocean, which was everywhere attended with blessed fruits. Dr. Krummacher was then in his prime, and the influence of his evangelical preaching was felt far and near. Young Friedel attended his ministry, read his books, and was moulded by his spirit. The revival of a true missionary spirit in Germany, which was the outgrowth of this new life, took hold of many of the young men in the churches and induced them to devote themselves to the missionary work in foreign countries. Dr. Krummacher's newly awakened interest in the German churches of this coun-

try, after Dr. Schaff came over, induced some to come to America, where they are still laboring usefully in the cause of Christ. Among these was Mr. Friedel.

Having received a classical education in the gymnasium of his native city, he came to this country in the year 1848, with a view of preparing himself for the ministry; and here he pursued a course of theological study in our Seminary at Mercersburg. He was licensed and ordained by the Miami Classis, Synod of Ohio, in 1850; see Min. O. Synod, 1850, p. 25. His first charge was in the West, where he remained one year, from 1851—1852. He then came to Philadelphia and labored there about three years, during which time the Bethlehem church, in which Pastor Gantenbein afterwards served, was built by his diligence and activity. After this he served a German mission in New Jersey under the Board, some seven months; but, regarding it as not promising, he withdrew from the field, and connected himself with the Dutch Reformed Church, very much to the regret of his German brethren.

Having been born and reared in a large city, he preferred laboring in a city, and for this he was best qualified. In 1856 he took charge of the Duane Street Evangelical Mission in New York, and continued in this field for a period of ten years, laboring in season and out of season, preaching the gospel and doing pastoral work. He succeeded in gathering together a congregation of some four or five hundred members; but he found difficulties in properly organizing the material on hand, and so, in 1866, he withdrew and took charge of the Norfolk Street Church, which the Rev. Abraham

Berky, one of our ministers, had been serving. It was made up of German Reformed people, but had also come under the jurisdiction of the Dutch Reformed Church. Most of the Duane Street members followed their pastor to the Norfolk Street Church, which added very much to its strength, and their mission passed away.

Mr. Friedel remained in his new charge on Norfolk Street also ten years, until 1876. The church is one of the largest in the city, as it regards seating capacity, and it had a membership of eleven hundred when he left it. Here he spent the prime of his life, and his labors must have been immense. He baptized children by scores and the hundreds even during the year, and confirmed as many as two hundred young people at a time. At length he retreated from his heavy burdens, and sought some relaxation from care in a quiet place on Long Island, at Flatbush, where he served a small German mission with acceptance for about five years.

The next time we heard of him he was at Wrightsville, Pa., in 1881, whither he had come to live with his son, a physician, with the view apparently of withdrawing from pastoral labors, for a while at least. But he had not been there more than a few weeks, when he reported himself for service to his Reformed brethren, and he was placed in charge of the Zwingli Mission at Harrisburg in the summer of 1881. He loved the ministerial work, and seemed happiest when engaged in its sacred duties.

He served the congregation at Harrisburg acceptably for over a year, and his prospects of building up this struggling mission were bright and encouraging. His

death, therefore, was a severe blow to it, and a loss to the Church, which we hope and pray the Great Shepherd will overrule for good to us all. He was an admirable German preacher, and would have graced any German pulpit in this country. His language was pure, chaste, and somewhat ornate, but not too much so. He had learned much from Krummacher, not, however, by a slavish imitation of his style, but by imbibing his spirit. To us he seemed to have all the earnestness and strength of voice of Krummacher himself. Few preachers, whether English or German, we thought, could bring more of the Gospel or evangelic truth into his sermon, in a simple, artless manner.

Mr. Friedel's death was sudden and unexpected. On a cold day in December, while attending a funeral, he contracted a severe cold which settled in his face, effecting the bone and leading to inflammation. A tooth having been extracted only made matters worse. Gangrene set in, and, after an illness of five or six weeks, he fell gently asleep in Christ, January 15th, 1883, aged 59 years, 4 months and 7 days.

His funeral took place on the 19th of January. The Rev. J. H. Pannebecker, of Elizabethtown, preached the German sermon. Text: 2 Kings 2: 12. The Superintendent of Missions, Rev. Dr. Theo. Appel, and the Rev. G. W. Snyder delivered addresses in the English language; and the Rev. W. H. H. Snyder and the Rev. A. S. Stauffer offered up the prayers in both languages. His colleagues in the ministry, who were present, reverently assisted in removing his body to the grave, amidst the subdued weeping and mourning of an

afflicted family and congregation. There may it rest until the sea gives up its dead, and these vile bodies of ours shall revive, and our shapes and faces shall look heavenly and divine.

Why was his stay so brief, why did he go
So soon, when waxed long and loud the cry
Of starving millions for the bread of life?
And why must he succumb to ruthless death,—
Die on the field with all his armor on,—
When sin's vile hosts in proud array come forth,
To bind both young and old in error's chains?
Let sense be still, let reason yield to Faith :
See, Christ is on the field, and angels too,
And they who die in Him, still carry on
The war, stand in the breach, and give us help,
Till death is swallowed up in victory.

REV. ANDERSON J. WHITMORE.

1846—1883.

Anderson J. Whitmore, third son of Samuel and Sophia Whitmore, was born in Augusta county, Virginia, June 20th, 1846. He was baptized in infancy, and being reared in the bosom of a Reformed family—growing up in the nurture and admonition of the Lord—his mind was early in life turned towards the office of the ministry.*

His first direct preparation for the holy office was begun at Otterbein University, Westerville, Ohio, where he was confirmed. But he did not remain long in this institution, feeling, no doubt, that it would be better to pursue his studies in some institution within the bounds and under the control of his own Church. Coming East, he entered Mercersburg College, Mercersburg, Pa., where he took a full course of classical study, and from which he graduated in the class of 1873. In the fall of the same year he returned to Mercersburg and prosecuted his theological studies in the post-graduate department with Rev. Dr. E. E. Higbee and Rev. Prof. J. B. Kerschner as his instructors, assisted during the last year by the Rev. D. Y. Heisler.

* "Ref. Ch. Mess.," Feb. 21., 1883—Obituary by the Rev. B. R. Carnahan, which is freely used.

In the spring of '76, before his three years' course was quite completed, with the advice and consent of his teachers, he was induced to leave the institution, to take charge of a field of labor at Middlebrook, within the bounds of Virginia Classis. In May of the same year, at the regular annual meeting of Virginia Classis, held at Grace Reformed Church, near Mount Jackson, Shenandoah county, Va., he was examined by a committee of which the Rev. Dr. S. N. Callender was chairman. This "fearful ordeal," as the brother called it, took place under a large oak tree that still stands on the north bank of Mill Creek, and which he pointed out to us. On Saturday evening, May 20th, 1876, he was ordained to the Gospel ministry, and appointed to the Middlebrook mission.

It was in this first field that his manhood, his zeal for his Church, and his fidelity to the Master, were put to the strongest test. This field was enough to try the zeal and heart of any old and experienced minister. Without a pastor for some length of time, and under the most adverse circumstances — encroachments from without, disaffections, decay and confusion within—the work of disorganization had well-nigh ruined the charge. Little remained of the Reformed church except the name, with but one church building—St. John's—remaining as a rallying point for the scattered and disheartened membership. The parsonage, with a debt hanging over it, and even advertised for sale, helped to render the condition of the charge still more deplorable, and to discourage the few faithful hearts that remained true to the Church of their fathers.

By the advice, and at the earnest entreaty of certain members of the Virginia Classis, he was induced to leave the institution in which his course had already been broken in upon by frequent interruptions and embarrassments growing out of a scarcity of funds, and physical weakness from chills and fever contracted in the West. This was a good "schooling;" for the difficulties, hardships, privations and embarrassments previous and during this period seemed only to prepare him the more fully for the arduous and self-sacrificing mission work to which he was called. At Middlebrook he began the work of resurrecting the dead and dying interests of the Reformed Church; and the sacrifices, privations and difficulties he endured and surmounted in doing what he so nobly and zealously did, none but the self-denying missionary and his God will ever know. In three years he not only arrested the disintegration of the charge, but paid off the debt on the parsonage, built a new substantial church—St. Paul's—at Newport, and put the work of reorganization well under way. In this work he had to be pastor, collector, treasurer, building committee and head workman; laboring with his own hands, quarrying stone, cutting the timber, and helping to build the wall, and working on the frame of the new church. It may be well to remember, too, that during all this labor his salary, at no time, exceeded the sum of \$400. The first year he received about \$270; the second, \$325; and the third, \$380. During these years, burdened as he was with these outward and temporal concerns, he found but little time to devote to his studies; and his preparation for the pulpit was

necessarily partial and limited. And yet the intense energy and earnestness of the brother naturally manifested itself in the pulpit and compensated in a large measure for the defects in style, diction and finish of his sermons.

After his resignation of the Middlebrook charge, June 1st, 1879, he entered upon the mission work at Mint Spring, a field adjacent to his former charge, in Augusta county, Va. Here the same difficulties presented themselves, but his former experience was of great account to him. He succeeded in erecting the new Trinity Reformed church of Mint Spring, and opened the way for the division of the Middlebrook charge. In the short space of five years he not only worked up the Middlebrook field so as to become self-supporting, but extended the work beyond it, so that Classis could see its way to establish two charges with the most encouraging outlook for both. Two new churches, and we may say the parsonage which was advertised for sale, remain as monuments of his zeal and energy.

In July, 1881, he resigned the Mint Spring mission work, after which he was not regularly in charge of a field of labor. Yet, although no field of labor presented itself, he was not idle. He would not be idle. He spent the Winter and Spring of 1882 in supplying the pulpit of his brother, the Rev. D. M. Whitmore, in the Friend's Cove charge of the Mercersburg Classis, whilst that brother's declining health forbade his preaching. He preached his last sermon in one of his mission churches, St. Paul's at Newport, on Sunday before New

Year, being the last day of 1882, from the text, with almost prophetic significance for him, "In the world ye shall have tribulation, but be of good cheer, I have overcome the world."

On the 12th of October, 1880, he was married to Miss Emma A. McMath, of Kerr's Creek, Rockbridge county, Va. One child, a daughter, was given them as the result of this union. In September, 1882, he returned to Rockbridge county, on a visit to his own and his wife's relatives. Whilst here waiting for work in the church, he was induced to take charge of a school for the Winter, with the hope of being called to a field of labor in the Spring. Here, in the midst of work, with a large and interesting school gathered around him, he was attacked with violent typhoid pneumonia, which proved too much for a constitution already shattered by overwork; and his busy life was ended on the 16th day of January, 1883, aged 36 years, 6 months and 27 days.

His brother, Rev. S. L. Whitmore, of Middlebrook, Va., was with him in his last hours, and helped to minister in what human hands can do in the dying hour, commending his spirit into the hands of the God who gave it. He died a most peaceful and triumphant death. Though frequently delirious during his illness, his mind cleared up as the end approached. Blessed indeed was the end—a calm and peaceful sleep. Well may the witness of such a death say, "Let me die the death of the righteous, and let my last end be like his." Without fear or dread, with a smile upon his face, he met the "last enemy," and conquered through Christ Jesus—passing from the Church militant to the rest,

peace and joy of the Church triumphant. Scarcely at the noontide of life, apparently, yet the Master, who knows when the battles of His servants are fought, said to him, "It is enough, enter into thy rest—enjoy the victory." A bold, brave, earnest and most zealous heart has ceased to act. A workman upon the walls has fallen—one whose life and labors will speak for themselves as the years roll on—his works will follow him. His life needs no eulogy. His works are his monument.

The body of the deceased was privately conveyed to Middlebrook, and from thence to Mount Crawford, where his father lives. His funeral took place on the 20th of January, at St. Michael's church, Augusta county, Va. By request of the deceased brother, Rev. B. R. Carnahan preached the sermon. The clergy who were present took part in the service. Rev. Dr. Callender offered up the prayer, and the Rev. Jos. S. Loose read the hymn.

His body now rests in the grave by the side of dear departed ones, waiting for the general resurrection in the last day, and the life of the world to come, through Jesus Christ our Lord. "Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

REV. CHRISTIAN KELLER.

1834—1883.

This excellent Christian brother and faithful servant of the Lord entered the sacred office somewhat late in life, and, accordingly, labored in the vineyard of the Lord a much shorter time than others of his age—only about nineteen years. His ministry, however, was characterized by great earnestness and zeal, and was fruitful in good results. By birth and education he was a European, but his public life was almost exclusively spent in this country, laboring, first, as a missionary in South America, and subsequently as pastor of the Reformed church in Bridesburg, Philadelphia, where he closed his earnest and useful life in great peace.

Mr. Keller was born in Schleithem, Canton Schaffhausen, in Switzerland, Oct. 6, 1834.* He was dedicated to God in holy baptism and subsequently confirmed as a member of the Reformed Church. Already early in life his heart was powerfully drawn to the Lord, to whom he consecrated his life. In the year 1860, at the age of twenty-four, he entered, as student,

* See obituary by Dr. Kuelling, in "Kirchenzeitung," Feb. 22, 1883; also "Hausfreund," March 1, 1883, and "Ref. Ch. Mess.," Feb. 14, 1883.

the "Pilger Missions-Anstalt," at St. Chrischona, Basel, in Switzerland, in order to prepare himself for the work of an Evangelist and Missionary. After a four years' course of training he was sent, in 1864, to Chili in South America, to labor, in connection with the Episcopal Mission, in that country among the Germans and Indians. His ministry here continued about seven years, when, in 1871, he returned to his native country, and spent about one year among his friends; mostly, however, in Schaffhausen, at St. Chrischona and at Nonnenweier in Bavaria.

In the month of August, 1872, he came to America, and, in the Autumn of the same year, accepted a call to the Emanuel's Reformed church at Bridesburg, Pa., where he labored faithfully and with great success to the end of his life—about ten years. This, as will be seen, was his only regular pastorate, the earlier part of his ministry having been spent in mission work in South America, as already stated. Brother Keller was modest and retired in his habits, and made little noise in the world; but, for this very reason, he was appreciated and greatly beloved by his people, and also highly esteemed by his brethren in the ministry.

In March, 1868, Mr. Keller was united in marriage with Miss Elizabeth Meier, of Neunkirch, Canton Schaffhausen, Switzerland. She died April 10, 1873. They had four children, of whom one only—the eldest son—survived the father. On the 19th of December, 1873, he was married, a second time, to Miss Sophia Fredericka Rein, a daughter of the Rev. Mr. Rein, pastor in Nonnenweier, Bavaria. With this second wife

he also had four children. One of these preceded the father to the spirit land—three survive him, and, together with their widowed mother and the son of the former wife, are left to mourn his death.

Mr. Keller died of consumption, a lingering and distressing disease. But, notwithstanding his great and protracted sufferings, he labored faithfully up to within a few weeks of his death, when he preached his last sermon. Even up to the first of February he still continued to attend regularly to the daily family devotions, and thus set the example of a pious and devoted father to his young and rising family, as well as that of a faithful pastor to the members of his church. The salutary influence of this good example, it is to be hoped, will long continue to work and bring forth fruit—the fruit of good living—among those who enjoyed the benefit of his faithful ministrations.

His sufferings were at times very severe, particularly so towards the close of his earthly pilgrimage; but especially distressing was his condition at night, when his cough became very troublesome, and his respiration difficult and painful in the extreme. On this account he uniformly prayed, in connection with his evening devotions, for God's sustaining and comforting grace. With all his sufferings, however, he exhibited a spirit of extraordinary patience and submission to the will of God. His only comfort, during these painful and trying seasons, was the atoning work of his blessed Lord—to which he often referred with a loving and grateful heart. One of his favorite expressions, during his sufferings, was that beautiful saying of St. John: "The

blood of Jesus Christ His Son cleanseth us from all sin.”

Even on his death-bed, brother Keller did not forget the duties of his sacred calling. Those who came to see him were earnestly exhorted to give themselves to the Lord, and thus prepare for the solemn hour of death. And, as he tenderly and confidently pointed others to the Saviour for pardon and peace, so also did he gratefully recognize and acknowledge the paternal goodness of God to himself, in bringing him to a saving knowledge of the truth, and preserving him to his end in this blessed fellowship of the saints. Among other beautiful things, he said: “The Lord gave me grace to exercise implicit faith in Christ; and what I preached to my parishioners, that I myself *firmly* believed.”

Brother Keller died, after a lingering illness, at Bridesburg, Pa., on the second day of February, 1883, aged 48 years, 3 months and 26 days. His funeral took place on Tuesday, the 6th of February. He was laid to rest in the Reformed cemetery at Bridesburg, Pa., where his closing ministry was exercised. The Rev. F. W. Berleman conducted the services at the house. The remains were then taken to the church, where suitable discourses were delivered by the Rev. Drs. Kuelling and Gehr, after which the Rev. A. A. Dinsmore, of the Presbyterian church of Bridesburg, made some remarks, speaking in high terms of the deceased pastor and his work. Revs. Scheer and Neuber, and the Rev. Dr. Davis, also took part in the services. Besides these brethren, the Revs. Jas. I. Good, C. E. W. Beyer and the Rev. Dr. Van Horne of the Re-

formed Church, Rev. Mr. Luckow of the American Reformed, and the Rev. Thos. Harrison of the M. E. Church, were also present.

Over the silent grave and amid the saddening associations of a Christian burial, it is a joy unspeakable—an inestimable consolation—to hear the sweet echoes of the beautiful words of Jesus: “I am the Resurrection and the Life: he that believeth in me, though he were dead, yet shall he live: and whosoever liveth and believeth in me, shall never die.”

REV. HENRY S. BASSLER.

1804—1883.

Mr. Bassler was one of our oldest and most esteemed pastors. His life was one of great zeal, living faith, ceaseless activity and persevering efforts for the good of his fellow-men and the glory of his divine Master. He was born in Lower Milford, Lehigh county, Pa., Aug. 11, 1804. His parents were Henry Bassler and Barbara Schantz. After a full and thorough course of catechetical instruction, under the Rev. Daniel Zeller, he, in connection with his mother, was received as a member of the Reformed church, at Zionsville, near the place of his birth, by the solemn rite of confirmation, having been also baptized at the same time and place. His mother was of Mennonite descent, of excellent character, "whose patronymic he ever afterwards affectionately carried along with his name in an initial form, and whose kinship is large, but unpretending. No ancestral prestige went before him, no smiling surroundings cheered his young and tender years, no pleasing prospects beckoned him on and upward." He was born and reared amid circumstances that served in no way to excite and call forth his youthful energies. Up to his seventeenth year, when he identified himself with

the Church of Christ, he lived and grew up among companions of like origin and circumstances with his own.* His surroundings had little or nothing to do with his subsequent life and history, except indirectly, perhaps, in the way of helping him the more fully to appreciate the blessings of a Christian training and higher intellectual culture, which happily fell to his lot.

In early life Mr. Bassler was apprenticed by his guardian to the business of a tanner. How long he continued in the pursuit of this calling, we cannot say. But it was during his apprenticeship, apparently, that the higher life began to manifest its presence and power in his heart. He felt the Master's call to come up higher, and he was not slow to hear the call, and to yield his young and ardent spirit to the drawings of the Master. He determined to get up to the higher plane to which the divine spirit was directing him; and, consequently, his name now appears on the "long list of good and useful men who emerged from darkness and vacancy, weighted and clogged from their early dawn, into the light and significance" of a noble calling and a blessed life-work well performed.

Under the faithful preaching of the Rev. Daniel Zeller, and especially in connection with his catechization, baptism and confirmation, he first came to a clear consciousness of this higher call—the call to the Christian ministry. According to his own declaration, "the desire to enter the ministry pressed evenly, heartily and steadily upon him; but the gateway seemed to him

* See Rev. Dr. Weiser's Funeral Discourse, "Ref. Ch. Mess.," March 7th and 14th, 1883.

not only narrow, but actually shut—barred to all youths of his means in that day.” But the youthful aspirant, also, knew that with God all things were possible, and, that He who had given the new impulse to his spirit, would likewise open the way for his admission to the sacred office. “The door by which he was to enter upon the choice calling of his life opened simultaneously with his mature manhood—the one was pushed ajar as quietly and as easily as the other. Nor was he the worse prepared in body and mind, because of the lateness of the hour. He had grown and gained experience under the discipline of a useful trade. His faith and convictions had been solidified.” He was thus in every way better qualified to enter upon a course of study—able to appreciate the advantages offered to him as a candidate for the gospel ministry.

When about eighteen years of age, Mr. Bassler applied to the Rev. J. William Dechant for counsel and direction, knowing that he had been in the habit of preparing young men for the ministry. “The ardent pastor, who had proven himself so ready to conduct young men into the pulpit, became the friend and preceptor of young Bassler.” He spent about four years, with but slight intervals, under the instruction of father Dechant. He commenced, as his want of previous training required, at the very rudiments of mental culture. “And herein,” says Dr. Weiser, “we may see another evidence of the earnestness of his conviction, as well as a genuine proof of his humility, that he patiently and persistently devoted himself to such a tedious process of sub-soiling. Having denied himself, he took up his cross, and car-

ried it over the entire way then open to a candidate for the Reformed ministry.”

Having completed his studies under pastor Dechant, and having imbibed something of the missionary spirit of his preceptor, he was ready at once to undertake, what was then very common, a missionary tour to the South. Quite a number of our older ministers were thus initiated into their ordinary pastoral work. It was a good and wholesome discipline for the young beginner, besides being a source of great joy to our destitute people in the South, and in other parts of the country thus visited. It was, however, a very serious undertaking at that early period of our history. Many hardships fell to the lot of the young missionary. “More interesting than a romance is the story of Mr. Bassler’s ride, on horseback, from Pottstown, Pennsylvania, to Guilford, North Carolina, more than seven hundred miles. How he fared along and over the route—a pilgrim of the lonely way, the hospitality he received at the hands of noble and ignoble householders, the knowledge he gained outside of books and his local horizon, his many weeks and months of experience away from the warm fireside and warmer heart of Domine Dechant—his history as an Evangelist, the aged pastor told with much unction in later years.”

After spending about one year in this missionary work, going about from place to place, visiting the sick, the destitute and the bereaved, and preaching to them the gospel of God’s grace, and administering to such as sought them, the consolations of the Church, he returned to Pennsylvania ; and deeply feeling his need of more

thorough preparation for the ministry, he now entered upon a better and fuller course of theological training than he had hitherto enjoyed. Anxious as we was to preach the gospel, he too deeply felt his need of additional training, and too greatly feared his disqualification, to enter immediately upon his life-work. After completing a two years' course of study in the Theological Seminary, located at Carlisle, Pa., he applied for licensure and ordination. At the Synod of Lebanon, in 1829, he was examined and approved, as being qualified for the sacred office, and was accordingly licensed to preach the gospel.* Nor were his ministerial brethren disappointed. "The Church had no truer son or more faithful servant. At the ripe age of twenty-five, after five years of earnest study and one year's practical work, he reached the goal for which he sighed and lawfully strove from his boyhood."

His first charge was Beaver Dam, in Union—now Snyder—county, Pa., where he labored about four years, 1829—1833. During this pastorate, in the month of October, 1831, he was united in marriage to Miss Mary Rebecca Dechant, a daughter of his kind and venerated friend and preceptor. His second pastoral charge was composed of Hilltown and Boyertown, located in parts of three counties—Berks, Bucks and Montgomery—in Eastern Pennsylvania. This pastorate lasted about ten years, from 1833 to 1843. He then removed to Lykens Valley, in Dauphin county, Pa., where he faith-

* For ordination he was referred to the Classis within whose bounds he might be called to labor—the Susquehanna Classis. See Syn. Min., p. 18, 1829, and p. 30, 1830.

fully ministered to the people of his charge for the space of eight years, from 1843 to 1851, establishing himself firmly in the affection and confidence of his grateful parishioners. He now returned to his native county, Lehigh, becoming pastor of the Millerstown charge, and continuing in the same from 1851 to 1854. Returning to Lykens Valley, he once more served his former charge for about two years, from 1854 to 1856. He now removed to Pleasant Grove, in Fulton county, Indiana, where he preached two years, from 1856 to 1858; when he passed over to Forreston, Ogle county, Illinois. Here he remained only one year, from 1858 to 1859. His next field of labor was Berrysburg, Dauphin county, Pa., where he remained up to 1865, about six years; when he returned for the third time to Lehigh, his native county, and became pastor of the Zionsville charge, remaining six years, from 1865 to 1871. This pastorate, as will be seen, was in the section of country where he was born and raised. From this place he moved to Hegins in Schuylkill county, Pa., where he preached six years, from 1871 to 1877. This was the last regular charge that he served. After closing his labors here, and feeling the rapidly accumulating weight of years, and the wear and tear of a long and stirring life and of earnest public service, he moved, in 1877, to Millersburg, Dauphin county, Pa., to spend the remaining years of his life in peaceful retirement.

As already stated, Mr. Bassler was married, October, 1831, to Miss Mary Rebecca Dechant, a daughter of the Rev. J. William Dechant, under whom he prosecuted his studies preparatory to the holy ministry.

They lived together fifty-seven years and had eleven children—seven sons and four daughters—eight of whom, namely four sons and four daughters, survived their father. Three of the sons, together with their mother, preceded the father to the spirit world. One of the daughters is married to the Rev. William M. Landis, a worthy minister of the Reformed Church.

Father Bassler died at his residence in Millersburg, Dauphin county, Pa., February 17, 1883, aged 78 years, 6 months and 6 days. His funeral took place on Wednesday, February 21st, and was largely attended. Besides the other clergymen, there were present the Revs. Frederick W., Augustus L. and George B. Dechant, brothers-in-law of the deceased, and the Rev. W. M. Landis, his son-in-law. The Rev. C. Z. Weiser, D. D., preached the funeral discourse on the solemn occasion, from John 5: 35. The brethren T. J. Barkley, A. R. Hottenstein, A. S. Stauffer, W. G. Engle and J. B. Kerschner, of the Reformed Church, and Montgomery, of the M. E. Church, were also present and took part in the services.

To form some estimate of the nature and extent of father Bassler's labors, it is sufficient to state that his ministry extended over half a century of time—that he is supposed to have travelled at least one hundred and fifty thousand miles in the discharge of his pastoral duties—that he preached five thousand sermons, attended fifteen hundred funerals, baptized two thousand children, confirmed about one thousand persons and solemnized five hundred marriages—besides holding seven hundred communions, many of which were preceded by

long and laborious courses of catechetical instruction. Add to this the large amount of time spent in visiting the sick and attending to other pastoral duties, and you have before you the spectacle of a great and noble work crowded into the fifty years or more over which his laborious and earnest ministry extended. Great, indeed, must be the results of so long a service in the vineyard of the Lord.

REV. JOSEPH HANNABERY.

1825—1883.

Mr. Hannabery was a native of Philadelphia, where he was born in 1825. He lost his parents in early childhood, and was then placed with a farmer not far from the city. Subsequently, at the age of sixteen, he went to Pleasantville, Montgomery county, Pa., and was apprenticed to Mr. John McKinney, who carried on the blacksmithing business in that place. It was during his apprenticeship that he became a member of the Reformed Church, under the Rev. William E. Cornwell, who was pastor of the Pleasantville and Boehm's congregations. This happy event took place on the first day of May, in the year 1847, he being then about twenty-two years of age.

After his union with the Church, Mr. Hannabery felt deeply impressed with the idea that he ought to preach to others the precious Gospel of Christ by which he himself had been made happy. His anxiety in reference to this point was very great, so that he was deeply distressed. The Lord, who had called him to His kingdom and glory, now also, when he freely offered himself for the work of the ministry, and knew not whence to secure the necessary funds, very particularly

and most tenderly cared for him in this new trouble, and graciously disposed the hearts of His people to provide means for His poor servant, so as to help him into the Gospel ministry. Although the church at Pleasantville was at that time poor in means and weak in point of numbers, yet they felt the claims of God upon their charity. The ladies of the congregation kindly made him up a suit of clothes, and the male members furnished him with some of the needed funds to enable him to pursue his studies at the college and seminary.* Being thus aided by the kindness of friends, and put into a position to enter upon his studies preparatory to the work of the ministry, he went to Mercersburg, Pa., where he entered with earnestness and zeal upon his literary course. In order to enable him to go forward in this good work, and be less burdensome to his friends, he also engaged at times in the work of selling good books, thus securing additional funds and doing good at the same time.

We are told that in the community where the poor orphan was found, and where he identified himself with the people and cause of God, he was highly esteemed—that “he was loved and respected” by all the people. This speaks well both for himself, and for the good people of Pleasantville. And that their confidence was not misplaced, his entire subsequent history abundantly proved. The good sense, and the deep, earnest and substantial piety of brother Hannabery were everywhere manifest—both during his student life and amid the diversified labors and toils of his public ministry.

* These facts in reference to brother Hannabery's early life were kindly furnished by his son.

He was a sincerely good man, and did all in his power to show his heartfelt gratitude to God for having called him to this great and glorious work.

The Rev. Dr. Bausman, in speaking of his student life says: "It was about the year 1848 or '49, that on a certain evening brother Hannabery arrived at Mercersburg. He was poorly clad, and for a beginner in a course of college study, appeared somewhat advanced in life. In physical appearance he was tall, slender and frail, and appeared to be timid. Straitened in pecuniary means, and up to this time deficient in educational advantages, it is no wonder that he felt at first somewhat strange and lonely among his fellow students. Shortly after his arrival, and before he had time to get anything to eat, I passed the door of his room, which at the time was slightly ajar, and there saw him already upon his knees engaged in prayer. He felt himself called to the holy office of the ministry. Great and serious were the obstacles in the way of his entering that responsible office. He was poor in means, physically frail, had up to this time enjoyed very little schooling, and at the same time possessed only what might be termed ordinary natural endowments. Most assuredly he must have been influenced by a very strong sense of duty, otherwise he would not have ventured upon so long and difficult a course of preparation for the ministry. For many years he studied hard and faithfully, and laboriously plodded through the entire course of study in both the college and seminary. A part of this latter or theological course, however, seems to have been merged into his college course. He never knowingly neglected a single duty imposed on

him, however hard and trying it might be. When his turn came for an exercise before his fellow students in the Prayer Hall or before the Literary Society, of which he was a member, he always performed his duty as well as he could, though well knowing that there were others who could likely do it much better than himself.”*

Mr. Hannabery completed his studies at Lancaster, Pa., in connection with the first class that graduated in the new or consolidated institution—Franklin and Marshall College, in 1853. He appears to have carried forward his theological studies in connection with his college course very successfully, so that his literary and theological studies were completed at or near the same time. In the Autumn of the same year, October, 1853, he was licensed to preach the Gospel by the Synod of the United States, then in session in the city of Philadelphia, and placed under the care of the Philadelphia Classis.† He was subsequently dismissed to the Classis of Virginia, and by that body ordained to the holy ministry, in 1854, and installed as pastor of what was called the Central charge, composed of New Market and Mt. Jackson, in Shenandoah county, Va. He remained here until 1856, when he became pastor of the Strasburg charge, in Franklin county, Pa. After laboring here faithfully for two or three years, up to 1859 or '60, he transferred his residence and ministerial activity to Schellsburg, Bedford county, Pa. Here he remained up to 1862 or '63, when he removed to Sugar Grove, in Fairfield county, Ohio. In this field he labored about

* See "Hausfreund," March 15, 1883.

† Syn. Min., 1853, pp. 27—28; and 1854, pp. 15, 81.

five years, up to 1867 or '68, and then went to Shanesville, Tuscarawas county, in the same state, where he remained until 1870, when he accepted a call to the New Providence charge, in Lancaster county, Pa., where he exercised his ministry for the next five years, up to 1875. In this year he became pastor at Baldwin, in Butler county, Pa., and preached here till 1879, when he removed to Ridgely, in Caroline county, Md., which charge or mission he served up to his lamented death in 1883. This was a *new* mission field, requiring a great amount of labor and care, which he gladly and successfully bestowed upon it—the blessed fruits of which are his best and lasting monument.

During his pastorate in the Strasburg charge, July 31, 1856, Mr. Hannabery was united in marriage with Miss Kinsey, of South Easton, Pa., who, together with three children, one son and two daughters, are left to mourn over his death.

When brother Hannabery began his work on the Peninsula, he was physically strong and healthy, but malarial fevers, excessive labor, fatiguing journeys and various other causes gradually reduced his system and undermined his health, until finally his constitution gave way, and he fell a victim to these injurious influences. On the morning of February 27, 1883, his spirit passed into the hands of Him who gave it, as gently and peacefully as the influences of God's spirit sweep over the soul and awaken it into newness of life in Christ Jesus. He does not seem to have been conscious of his approaching dissolution. To those who only a short time before his death conversed with him, he said in

broken accents: "I shall yet preach the Gospel of Jesus Christ." Death came, as is so often the case, stealthily and without being suspected; but though hushed be his lips, and fixed in death his earnest features, yet to generations living and to come, his humble, pure and holy life will continue to preach the blessed name of Jesus. During four years of earnest and unremitting labors on the Peninsula, he succeeded in organizing a small and promising congregation at Easton, Md., and in greatly furthering the work at Ridgely. The erection of a neat and commodious church building at this latter place, engaged the zeal and activity of brother Hannabery during his last years on earth, and will ever remain a monument to his earnest and self-sacrificing ministry. He will be gratefully remembered, especially by his devoted parishioners, who enjoyed the benefit of his disinterested labors. Nor will the Church at large be forgetful of him or of his work. He did much good in his time, and his name will be held in grateful remembrance by all who knew him while in the Church below. During a ministry of twenty-eight or twenty-nine years his life was pure and consistent, and his ministerial course marked by faithfulness and efficiency. His great aim was to preach the truth, regardless of all else, save that the name of Jesus might be exalted.

During the last year of his life, the health of Bro. Hannabery declined rapidly. Consumption seemed at work; but malaria had already undermined his system and greatly exhausted his strength. Frequently he reached his preaching points too much enfeebled to hold

religious services. On the last Sunday of the year preceding that of his death, he preached for the last time. At the opening of the new year, he removed his family from Millington to Ridgely, thinking that thus the extreme exhaustion, caused by fatiguing rides, might be prevented. The severe winter proved fatal to him, and by the opening of February he was confined to the house. He died peacefully on the 27th of February, 1883, aged 58 years.

His funeral took place on the 2nd of March, amid the sorrows and tears of his family, and of his parishioners, who esteemed and love him. The services, on this solemn occasion, were conducted by the Rev. Newton J. Miller of the Reformed Church, assisted by the Rev. G. W. Burke of the M. E. church at Ridgely. There was little outward demonstration, no imposing funeral procession, no flattering eulogies; rather the same humble lot which brother Hannabery had chosen while living, was his portion in the disposition of his remains. A funeral service characterized by pomp and magnificence would have ill-befitted the last sad rites of one who cared nothing for the honors of the world—whose only wish was to glorify God in the salvation of immortal souls.*

The funeral discourse of brother Miller was based on Rev. 14: 13, while the Rev. Mr. Burke spoke briefly in commendation of his colleague's life and labors. The grave of brother Hannabery is the first in the new cem-

* "Ref. Ch. Mess.," April 11, 1883, obituary by the Rev. Newton J. Miller.

etery at Ridgely, which was procured by the congregation after the death of their beloved pastor, and, as it would seem, for the very purpose of furnishing a suitable resting place for the precious remains of their spiritual guide and shepherd. In concluding his notice of brother Hannabery's death and burial, Brother Miller says very beautifully: "As we left the grave, we did not carry with us the burdensome sense that all had been interred in the disposition of his remains. Blessed are the dead which die in the Lord from henceforth. Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

The Rev. J. P. Stein, in speaking of the church at Ridgely as an evidence of brother Hannabery's zeal and success, says: "The most active spirit in the erection of this church was its late pastor. With his own hands did he cut away the under-brush, so as to enable the woodmen to fell the trees that were given to the church in out-of-the-way places. In this work his hands were lacerated with thorns, so that the members felt humiliated when they saw him pleading with those scars, for the good of their souls, at the regular Lord's day service. From the cars of the passing train you can see this cozy sanctuary standing as a monument to the self-denial and energy of that man of God who was called to his reward. No wonder that, when death laid its hands on brother Hannabery, the members of the church came and claimed his body for burial. On a slight elevation, within sight of Ridgely, ground was bought, after his death, for a cemetery, and the body of our de-

parted brother was laid in the centre of that burying place, where the members will guard and keep green the spot where lies the Christian hero who died a martyr to the noble cause of Reformed missions.”

So sleepeth one of God's poor ones—rich, however, in faith and abundant in labors—over whose precious dust the blessed angels keep watch.

REV. DAVID MARTIN WHITMORE.

1843—1883.

David M. Whitmore, eldest son of Samuel and Sophia Whitmore, was born in Augusta county, Va., April 24th, 1843. Baptized in infancy, brought up in the nurture and admonition of the Lord, under pious home training, and in the faith of the Church, his thoughts were early turned to the Christian ministry. In 1861, just about the time he should have entered a school of the Church, the civil war erected a barrier between him and the Church schools, and it seemed for the time that there was an end to his aspirations for the holy office.* Being of sufficient age he was drafted into the confederate service. From this service Providence rescued him, by an attack of fever contracted in the camp. He was brought home, and under careful treatment there, soon recovered, but not to re-enter the service. His father procured a substitute for him. Soon, however, those who had substitutes were again drafted to take their own places. Then it was that his heart was tried. Should he re-enter the service with his friends

* This sketch was prepared by a younger brother of the deceased—the Rev. Geo. A. Whitmore—and published in the “Ref. Ch. Mess.,” October 3rd, 1883.

and companions or should he forsake home and kindred, and friends for the service of his Church and the call of his Master? He chose the latter. Perilous as was the undertaking, and attended with danger at every step, instead of reporting to the enrolling officer of the military service, he crossed the lines and reported as early as possible at an institution of learning, where he might gratify the wish and desire of his heart in beginning a course of study.

Otterbein University, at Westerville, Ohio, was the first school he entered. Here in the academic department he began the foundation of a classical course of training.

After the close of the war he returned east, visiting his home and friends, but not to remain with them. Strong as was the call to stay and help repair what the ravages and desolations of war had left behind, he still felt only the more keenly, the call to prepare for the active service of the Master.

In the fall of 1866, he entered the institution at Mercersburg, Pa., being received under the care of Mercersburg Classis, from which he received the needed help with which to prosecute his studies. He at once began a full classical course, and graduated with the class of '72. His college course was one of trial, toil and sacrifice. During the session he gave the closest application to his studies; during vacation his best energies were employed to secure funds with which to continue his studies; and in this way he kept up a brave, earnest struggle, until his course was completed.

In the fall of '72 he entered the junior class in the

Theological Seminary at Lancaster, Pa., returning, however, the following Fall to continue his studies in the post-graduate department of Mercersburg College, where he finished his course in May, 1875. Shortly thereafter, at an adjourned meeting of Mercersburg Classis, held at Mercersburg, Pa., he was examined and licensed to preach the gospel, and having received a call to become pastor of the Friend's Cove charge, he was at the same meeting ordained to the holy office of the ministry. Previously, however, he had been preaching during vacation in his Theological course; serving acceptably a part of the Glade charge in Maryland Classis, while teaching school at Walkersville, Md., and during his last year in the Seminary he served the Orbisonia Mission, going out to the field on Saturday and returning to the institution on Monday.

Having accepted the call to the Friend's Cove charge in Bedford county, Pa., he entered upon the active duties of his office at once.

On the 8th of September, 1876, he was married to Estella M. Stonebraker of Washington county, Md. Being now settled permanently in his charge, he labored with commendable zeal and energy to advance the work of the Church in all directions. The cause of benevolence—missions, education and the orphans of the Church—was remembered; and in this way the Christian liberality of his people was called out and developed. Among his last labors in his charge was the erection and dedication of the new Reformed church at Rainsburg. This, in addition to his other duties, prob-

ably helped to hasten the symptoms of bronchial trouble, of which he already had premonitions.

His labors were blest in his field, and his greatest delight was in preaching the Gospel and declaring the unsearchable riches of Christ. As his throat trouble gradually assumed a more and more alarming character during the Summer and Fall of 1881, it was his constant dread, lest he should soon be called to give up his shepherd's crook and cease preaching. This, however, he was forced to do the same Fall, upon the advice of his physician. His brother, the Rev. A. J. Whitmore, of blessed memory, filled this pulpit until the following Spring, when he resigned his charge, having served his people acceptably and faithfully for about six years. Here ended his active ministry. He was convinced that his throat affection was deepening into still more serious pulmonary trouble, involving both lungs. With the sadness with which the wounded veteran leaves his companions in the ranks and goes to the rear to die, he turned his face from the active ministry, and from his flock, and sought where he might recruit his shattered health for the service again, or lie down in his own home and die in peace. He moved with his family to the vicinity of Martinsburg, West Virginia, in the Spring of 1882, bought a small tract of land, built a house upon it, and in the Fall moved into it, still hoping and praying, if it were the Lord's will, he might be restored to the active ministry again. This was his hope; this the burden of his conversation, and this the Lord saw fit to deny him. Two incidents served perhaps to hasten the end. One was the loss of his oldest son, a bright

and promising boy, during his last ministry in his charge. And the other was the sudden and unexpected death of his brother, the Rev. A. J. Whitmore, from typhoid pneumonia, on the 16th of January, 1883. These, under the circumstances of his declining health, were a crushing weight to him.

Mr. Whitmore died, in the bosom of his dear family, March 3rd, 1883, aged 39 years, 10 months, and 7 days. He died calmly and peacefully in the triumphs of a living faith, to meet and greet those of his kindred and friends who had preceded him into the spiritual world. He leaves a widow and three little children to the care of the God of the widow and the Father of the fatherless. To Him they are affectionately commended. His funeral service was held in the Reformed Church at Martinsburg, attended by his family, relatives and friends. Rev. J. A. Hoffheins preached an appropriate funeral sermon, based upon St. Paul's parting words, recorded in 2 Timothy, iv. 7—8: "I have fought a good fight; I have finished my course; I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love His appearing." The Rev. J. S. Kieffer of Hagerstown, and the Rev. E. R. Eschbach, D. D., of Frederick, Md., were present and assisted in the service. Rev. J. S. Kieffer also delivered an appropriate address during the service, in which he referred to his association with the deceased brother on the Board of Regents of Mercersburg College, in Synod and in other church work, where he always found him

a safe, prudent counsellor ; a willing, faithful servant of the Church, and a firm friend.

We laid his body to peaceful rest in the beautiful cemetery at Martinsburg ; there to await the final summons of those who sleep in Jesus. We shall venture no encomium. He needs none. His active, busy life, his triumphant death, speak for themselves, and silence is most eloquent here. Peace to his slumbering dust.

REV. SAMUEL B. LEITER, D. D.

1809—1883.

Dr. Leiter was one of the early and efficient laborers in the great West—not exactly a pioneer in the strictest sense of that term ; still one of the leaders of the Reformed Church in that interesting country, and, in a certain sense, one of the fathers of the western Church—a pioneer of the second order. Although an eastern man—a native of Maryland, born, and reared and educated in the East, he exercised his ministry wholly in the West, directing his steps to that section of our country immediately after the completion of his theological studies, nearly half a century ago. He was in fact licensed and ordained to the holy ministry expressly with a view to the missionary work of the Church in the West.

Dr. Leiter, it need scarcely be said, was a good man, an earnest Christian, and an able and conscientious preacher and pastor. His character and standing in the Church were of the highest kind. He enjoyed the love and esteem of the Church while living, and now that he is gone to his rest, he will still be gratefully remembered by all who knew him, and especially by the many pious souls to whom he so faithfully preached the Gospel of the grace of God. Resting from his excessive

labors and toils, his works do follow him, as a pleasing testimony to his fidelity, and a source of perennial bliss in the presence of his divine Lord and Master.

The following full and accurate account of the life and labors of the deceased brother was prepared *presumably* by the Rev. S. C. Goss, and read in connection with the funeral obsequies. We give the sketch with but slight verbal changes and additions where these are found necessary.

Samuel B. Leiter was born near Leitersburg, Washington county, Md., April 19th, 1809.* When yet a young man, his mind was drawn towards the Christian ministry. His studies, both collegiate and theological, were pursued at York, Pa., at that time the seat of the Theological Seminary of the Reformed Church, established in connection with its Classical or High School. Having completed his course of study, he was licensed to preach the Gospel by the Maryland Classis in the year 1835, at the age of about twenty-six years.

In November of the same year, he was ordained to the Gospel ministry at Hagerstown, Md., preparatory to going as a missionary to the then far West. Under the direction of the Board of Missions he located at Mansfield, Ohio. There and in the vicinity he preached for a period of nine years, after which he removed to Rome, in Richland county, where he lived and labored for the next five years.

In these fourteen years his labors were of the most arduous kind, such as were then incident to pioneer

* See obituary in the "Christian World," April 19, 1883. Also "Ref. Ch. Mess.," April 25, 1883.

missionary life, and for which he was doubly fitted by previous education, zealous love for the cause, a self-sacrificing spirit and a strong physical constitution. His next field of labor was at Navarre, Stark county, Ohio. Here he lived and labored in a large and laborious field for eighteen years.

In the Spring of 1868 he accepted a call to the Union charge, and moved to Wadsworth, Ohio, in the midst of the congregations of his pastoral charge. He continued in the pastorate of this charge for a little over fourteen years, until his labors were interrupted by his severe illness and impaired health, nearly a year previous to death, which took place March 31st, 1883, the fifteenth anniversary of his removal to his last field of labor.

The last year of his life and ministry was made eventful, not only by severe affliction, but by patient and heroic Christian endurance. The character of the man and minister were both tried and exemplified during this last suffering year of his life. When he was weak, he was strong; when he was under the cloud, he was still cheerful and hopeful.

When severely afflicted in July, 1882, one of the several severe attacks which he suffered, he was both a wonder and a joy to the many who will never forget his earnest words of exhortation. Was it delirium or peculiar inspiration incident to being carried to the border of the heavenly world? We do not say, but rather express the hope that these last and most earnest of his exhortations may be as a new inspiration to both minister and people in the remaining duties of our lives.

Baptismal, confirmation and ordination vows are refreshed in memory, and renewed in heart and life when minister and people, ten, fifteen or more years after his first "laying on of hands," his hand again grasped ours, and he spake as if from eternity, and the very window of heaven, such burning words as we may never forget.

In his best days, Dr. Leiter was possessed of rather a rare mind. He was not a "one idea man," but his reading and observation in life, put him in possession of a store of knowledge, which afforded comfort to him and instruction to his companions. Naturally conservative, he was recognized as a safe counsellor in ecclesiastical assemblies, and more than one peace-measure could be traced to his judicious suggestion.

Well grounded in the beginning in the doctrines of our holy religion, he "kept the faith." He was satisfied with the old, and sought no new gospel. If there was one thing which more than another characterized his teaching and preaching, it was that he ever sought to honor Christ. And his was no divided Christ, but "Christ all and in all." No one could sit long under his ministry and fail to see this.

Himself possessed of a scientific mind—a lover of science—he studied to harmonize all with the inspired Word of God, and it is a refreshing thought that from him no one ever received encouragement to seek for a new gospel outside of the revelation of Jesus Christ. We feel to-day, as never before, our loss in the death of this venerable father in the ministry. But while we mourn the loss, we revere the memory. And when we go to his own grave, and lay his mortal remains away

by a Christian burial, we'll remember how his spirit, through the Gospel, challenged death and the grave, and we'll strive to have more of his ministerial mantle to fall on us, so that we may more fully and joyfully show his strong faith in the resurrection.

We are not informed as to the nature and duration of the last illness of Dr. Leiter. He breathed his last on Saturday, the 31st of March, 1883, and his funeral took place on the following Tuesday, April 3rd. A very large concourse of people showed their esteem for the departed. Rev. S. C. Goss delivered an address based on 2 Tim. 4: 7, "I have kept the faith," Rev. E. P. Herbruck following in appropriate words. All the clergymen took part in the services, they also acting as bearers.

Thus ended the eventful life of our departed brother, Samuel B. Leiter, at the age of 73 years, 11 months and 12 days. Thus, in his case, has been begun that life of endless bliss which knows no sorrow, nor tears, nor death—a life where faith is changed to sight and hope to actual fruition. Love, as the crowning one of all Christian graces, will never fade. We tarry behind for a season, not forgetful that "the saints on earth and saints above, but one communion make."

While we patiently wait, let us also faithfully labor; and when sorrows rise, our faith will set us to singing, "We shall still be joined in heart, and hope to meet again!"

REV. PETER TENDICK.

1826—1883.

Mr. Tendick was a foreigner by birth. At what time he came to this country we are not able to say, nor where he first took up his residence after his arrival in the New World. About the year 1850, or possibly a little later, 1851, he came to Mercersburg, Pa., and entered the Preparatory Department of Marshall College, with a view of qualifying himself for the work of the ministry. He remained in connection with the institution up to 1852 or '53, when he went West and became a student in Heidelberg College, Tiffin, Ohio. While at Mercersburg, his residence, as found in the catalogue of the College, was Jacksonville, Illinois.

After completing his preparatory studies, classical and theological, at Tiffin, Ohio, he was licensed to preach and ordained to the office of the holy ministry in the early part of 1858, by the Tiffin Classis.* He became pastor of what was called the Carolina Mission, in and around a place of that name, in the state of Ohio. The mission was composed of eight congregations. After serving this charge about one year, he became pastor of

* Minutes Synod of Ohio, 1858, p. 17; also "Ref. Ch. Mess.," May 23, 1883.

the Windfall charge, in Seneca county of the same state, composed of two congregations, known also as the Attica Mission. This second field he occupied about four years, when he retired from the same and was without any regular charge, in consequence of a very severe and continued affliction.

The Rev. Dr. Rust has furnished the following sketch of the deceased for the *Kirchenzeitung*, which we have transferred to the English in a free translation.*

Pastor Peter Tendick was born in Blyen, in the kingdom of Prussia, Germany, May 26, 1826, and died April 1, 1883, at the age of 56 years, 10 months and 5 days. The deceased was an earnest and gifted minister of the Reformed Church, and for some years served congregations in and around Carolina, Ohio. He was for some time a student of Marshall College in Pennsylvania, and later of Heidelberg College in Tiffin, Ohio, where he graduated in 1857. On the 25th of June, in the same year, he was united in marriage with Miss Mary G. Kroh. As a minister of the Gospel, he was earnest and faithful, and only then retired from the active duties of his office, when, through severe physical and mental affliction, he was compelled to do so. And even then for some years he still hoped that his health would again be restored, so that he might resume his beloved work—the work of preaching the Gospel. He left behind a beloved wife and three children—two daughters and one son—who mournfully but also thankfully look upon his departure, because he is now forever at rest, released from all his sufferings. May he rest well, the faithful servant of the Most High.

* See "Hausfreund," April 26, 1883.

Brother Tendick died very suddenly. Soon after he had eaten his supper on Sunday, April 1, 1883, the Lord came and instantly took him away. On the following Tuesday, April 3rd, his funeral took place from his late residence in Attica, Seneca county, Ohio. The services were held in the Methodist Episcopal church, where the Rev. Dr. Kefauver preached a very comforting and edifying sermon in the English language on the words: "Man that is born of woman is of few days, and full of trouble." He was followed by the writer—the Rev. Dr. Rust—in a German address on James 1: 12, "Blessed is the man that endureth temptation; for when he is tried, he shall receive the crown of life which the Lord hath promised to them that love him."

"There is a calm for those who weep,
A rest for weary pilgrims found;
They softly lie and sweetly sleep
Low in the ground.

The storm that wrecks the Winter sky
No more disturbs their deep repose,
Than Summer's evening's latest sigh
That shuts the rose.

REV. JOHN PENCE.

1799—1883.

Father Pence was one of the pioneer ministers of the Reformed Church in the West. A large portion of his public life was spent in missionary work, in connection with his pastoral labors, especially in the early part of his ministry. With but ordinary intellectual endowments, and with few and scant educational advantages, he labored under great difficulties and discouragements. Still, by his energy and perseverance, he was enabled to accomplish a good work in the service of his divine Master. He was a man of action—zealous and earnestly desirous of approving himself to his Lord and Saviour. With his meagre preparation for the ministry, and laboring under the disadvantages of an imperfect education, he managed to accomplish a great and good work for the Reformed Church.

Mr. Pence—whose name was originally Bentz—was born in Rockingham county, Va., Dec. 13, 1799. His parents were Henry Pence and his wife Catharine, both of them pious and God-fearing—the father being a member of the Lutheran, and the mother of the Reformed Church. Her maiden name was Mauger. Being the child of Christian parents, he was early conse-

secrated to God in the ordinance of baptism, the Rev. John Brown, D. D., performing the sacramental act, in the Peak Mountain church, July 2nd, 1800. Some ten years later his parents removed to Warren county, Ohio, and settled in the vicinity of Springboro, where he spent the next ten years of his life in agricultural pursuits while residing with his parents.

He was naturally tender-hearted, we are told, and susceptible of serious impressions, even from early life, sympathetic and easily moved to tears. In his fifteenth year already he became religiously inclined, being deeply exercised about the salvation of his soul. Realizing his lost state by nature, he earnestly sought the favor of God, and, after great and protracted spiritual conflicts, obtained peace of heart, and was thus enabled to trust in the mercy of the Lord. Having attended a course of catechetical instructions, he, together with fifteen other young persons, was received as a communicant member of the Reformed Church, by being confirmed in the Salem, now Springboro, congregation, by the Rev. Thomas Winters, in the month of June, 1817.* Soon after his union with the Church, he became impressed with the duty of preaching the Gospel of the grace of God to his fellow-men. Like many other young men who feel themselves called to the holy ministry, Mr. Pence lacked both the proper education for the sacred office and the means of obtaining the necessary training for the work. About three years subsequent to his union with the Church, when he had attained the age of twenty one

* Obituary by the Rev. I. H. Reiter, D. D., in the "Christian World," May 10, 1883.

years, the way opened up to him for securing the required theological training, under the care and supervision of his spiritual guide and pastor, the Rev. Thomas Winters. On the 21st day of May, 1821, he entered upon his studies at Germantown, Ohio, and continued the same up to May, 1824, about three years.

Having received a call from the Union charge, situated within the bounds of the present Miami Classis, he started in June of the same year, 1824, on a journey of two hundred miles, on horseback, to New Philadelphia, Ohio, to attend the annual meeting of the then Ohio Classis, which, during its sessions, was officially changed into the Ohio Synod of the Reformed Church. On application to this body, he was examined, licensed and ordained to the holy ministry on the 15th of June, 1824, in connection with the applicants, David Winters and Jacob Descombes. These were the first young men who received ordination from the newly organized Synod of Ohio.

Having been ordained and clothed with authority to preach the Gospel and administer its sealing ordinances, he entered upon his pastoral work in the Union charge, consisting of three congregations, namely Frieden's, now Mt. Pisgah, in Lawrenceville, Clark county, Salem, in Champaign county, and Stillwater, in Montgomery county. In the Winter of 1824—'25, he organized a new congregation near Hyattsville, in Miami county, known as Worman's, until 1845, when it received the name of Emanuel's. These four congregations properly constituted the Union charge, with occasional changes which continued for a time. In connection with his reg-

ular pastoral labors, he also did considerable missionary work. Between 1830 and 1834 he commenced to preach in Shelby county, north of Sydney, travelling forty miles every four weeks in going thither. In 1835 he began his labors in the New Providence congregation, which he served three years. This congregation was equally distant with the preceding. His labors ultimately extended over five counties. Out of the different churches which he thus served, finally grew the St. Paris, the Port Jefferson and the Salem charges. His pastorate of the Union charge extended over a period of twenty-three years, from 1824 to 1847.

In 1826, while pastor of the Union charge, he was appointed the first missionary of the Ohio Synod, and, during that and the three succeeding years, he made an exploring tour through Southern Indiana, visiting different points, and performing pastoral duties among the destitute members of the Reformed Church in those parts.

From the year 1847 to 1862, he was occasionally without a regular pastoral charge, but did good service in different ways to the Church and the cause of Christ generally—distributing Bibles, supplying vacant charges, assisting his ministerial brethren, and serving several regular charges, especially two congregations in Randolph county, Indiana, which he himself had organized and which constituted his last field of labor in the way of a regular charge. During the remaining years of his long and eventful life he was not regularly engaged in ministerial work, but still took a deep interest in whatever concerned the welfare of the Church of God on earth.

Mr. Pence preached his first sermon, in German, in February, 1822, while a student in the Schleiffer church, five miles north of Germantown, Ohio, from 2 Peter 2: 9, and his last sermon, in English, at Tremont City, April 5, 1883, at the funeral of Mr. Reuben Sagers, from Matthew 24: 44, "Therefore be ye also ready; for in such an hour as ye think not, the Son of Man cometh."

It is stated that, during the first thirty years of his ministry, Father Pence travelled about two thousand miles annually, mostly on horseback, in the discharge of his pastoral duties, besides about fifteen thousand miles, during the same period, on railroads and otherwise—a total of seventy-five thousand miles, and, adding his travels during the remaining twenty-nine years of his public life, he travelled likely from ninety to one hundred thousand miles. The results of his ministry, as far as these can be ascertained from his imperfect records, are as follows: Baptisms, 1,212; confirmations, 422; marriages, 245; funerals, 276; congregations organized, 9.

While pastor of the Union charge, Mr. Pence was married, June 7, 1827, to Miss Margaret Jones, by his fellow student and friend, the Rev. David Winters. This union was blessed with nine children—three sons and six daughters—of whom one son and three daughters preceded the father to the eternal world.

Father Pence was blessed with a good constitution, and passed through the world with little suffering. Twelve days prior to his decease he preached a funeral sermon, and was in his usual good health up to Satur-

day, April 16th, when he was taken with a severe chill, assuming somewhat of a congestive nature, with a tendency to pneumonia. He gradually grew weaker until Wednesday morning, April 18th, 1883, when, at seven o'clock, he fell asleep in Jesus, aged 83 years, 4 months, and 5 days. He was buried, on Friday following, in the cemetery of the Mt. Pisgah Reformed church. The funeral discourse, on Psalm 90: 10—12, was preached by the Rev. Dr. Reiter, who also read a sketch of his life. The brethren D. R. Taylor and Solomon Ream of the Reformed Church, and the Rev. John A. White of the M. E. Church, were also present and took part in the solemn services. Father Pence sleeps by the side of the Rev. John P. Dechant, who died in 1824 and was buried here.

REV. HIRAM SHAULL.

1819—1883.

Mr. Shaull was a native of Virginia. He was the son of Nicholas and Elizabeth Shaull, who resided in the vicinity of Smithfield, county of Jefferson, Va., where he was born, March 14, 1819, and where he spent his childhood and early youth, with his parents, in agricultural pursuits. His parents were members of the Lutheran Church, at Smithfield, where the late Rev. Dr. Charles P. Krauth was then pastor, and by whom Mr. Shaull was baptized in 1820. He was, however, early and favorably inclined to the Reformed Church; and, having been thoroughly catechised, he was confirmed and received as a communicant member of the Reformed church at Smithfield, by the late Rev. Robert Douglass, of whom he always spoke in terms of the highest esteem. His early training he received in the schools of his native place. His educational advantages were comparatively poor and limited to the common elementary branches. He had, however, improved his opportunities and made commendable progress in the ordinary English studies.

In the Spring of 1839, Mr. Shaull, in company with two other young men—Gissing and Pultz—came

to Mercersburg, Pa., from Middleway or Smithfield, Jefferson county, Virginia, and entered the Preparatory Department of Marshall College located in that place. He remained in connection with the institutions in a somewhat irregular way, four or five years, passing through the lower classes in the collegiate department; and subsequently pursued his theological studies in the Seminary of the Reformed Church, which was located at Mercersburg, and stood in close connection with the college.

After completing his literary and theological course, Mr. Shaull returned to his native State, and, on May 18, 1844, was licensed to preach the gospel, and, on the following day, ordained to the holy ministry, by the Classis of Virginia, then in session at Zion's church, Shenandoah county, Va.* His ordination took place on the strength of a call from the Mill Creek charge, in the same county, of which he was pastor something less than one year, the pastoral relation having been dissolved Dec. 2, 1844. Early in 1845,† he was dismissed to the Miami Classis, Synod of Ohio, he having received and accepted a call from the Fairfield charge in Green county, Ohio. We are not able to say anything definitely as to the nature and extent of this field of labor. He remained here only about one year.

In 1846, Mr. Shaull received and accepted a call to the First church of Tiffin, and entered upon his duties there in July of this year. With this church, in the city, another congregation—the Salem's—in the vicinity

* Syn. Min., 1844, p. 24.

† Syn. Min., 1845, pp. 25—26.

of the city was for a time connected. He remained in this charge about five years and a half, up to January 1, 1852, when he tendered his resignation with a view of devoting himself more exclusively to the agency for the proposed literary and theological institutions, which he had accepted some time previously. His ministry in Tiffin appears to have been very successful and productive of much fruit to cheer his heart. During his pastorate of between five and six years he added two hundred and thirty members to his charge by confirmation, and quite a respectable number also by certificate or renewal of profession, so that the charge was very materially strengthened by his efficient labors.

During his pastorate at Tiffin, and especially towards the close of it, Brother Shaull took a deep interest in the movement then on foot, to establish suitable literary and theological institutions in the West. He did much efficient work in this direction, both before and after taking an agency to this end, and contributed largely towards getting the schools located in that place. He was one of a committee of three—Shaull, Williard and Good—to solicit proposals for their permanent location; and, deeming Tiffin a suitable place for them, he obtained a subscription of about eleven thousand dollars from the citizens as an inducement to get the institutions located at that place. This effort proved successful. He also rendered good service afterwards in the same direction when acting under his appointment as general agent of the institutions.

In 1853, he resigned his agency with a view of taking charge of the mission interests at Massillon, Ohio.

He remained here about three years, up to 1856. During this pastorate he also preached for some time at Wooster, in the English language, while Dr. Kemmerer, the pastor in charge, preached in German.

In 1856 or '57 he transferred his residence to Madison, Indiana, and lived there in retirement about six months, with a view of recruiting his physical energies and re-establishing his health.

In 1857 he returned to his native state and lived on a small farm between Smithfield and Leetown, W. Va., from this time up to 1870, having in the meantime retained his connection with the Classis of Sandusky, Synod of Ohio, except during the last year or two of this period, when he served as pastor of the Edenburg church, in Shenandoah county, Va., which at the time was a part of the Mill Creek charge, of which he became pastor in 1868. Previous to this, from 1866 to 1867, he had acted, under an appointment of the Virginia Classis, as supply to the Winchester charge, with which Smithfield was for a time connected. His pastorate of the Edenburg charge continued from May 1868, to May 18, 1870.

In July 1870 Mr. Shaull went back to the West and took up his abode in Cincinnati, Ohio, where he remained about six months, acting as agent for the *Christian World*. Early in the year 1871, he assumed the pastorate of the Port Jefferson charge, within the bounds of the Miami Classis, connected with which, for a time at least, was the Sidney charge. He continued to labor here with acceptance up to 1875, a period of about four years.

In March, 1875, he became pastor of the Union

charge, in Clark county, Ohio, consisting of four congregations. This charge he served faithfully and with marked success for a period of three years. During his pastorate here he confirmed seventy-eight persons, and received by certificate sixty others, as members of the Church.

His next field of pastoral activity was the Polk (Shenandoah) charge, in Ashland county, Ohio, composed of four congregations, where he remained only one year.

In 1880 he took up his residence in Sidney, Shelby county, Ohio, and lived there in retirement, after having served nine different pastoral charges—three in Virginia and six in Ohio.

Mr. Shaull was married, March 27, 1844, to Miss Elizabeth M. Dick, a daughter of the late Captain William Dick, of Mercersburg, Pa. The marriage ceremony was performed by the Rev. Thomas Creigh, D. D. The fruit of this union was one son—Clarence—who preceded his father to the spirit world, having died at Sidney, Ohio, December 9, 1873, aged 27 years, 6 months and 27 days. His remains rest beside those of his father.

During the closing years of his life, Mr. Shaull still continued to manifest a deep interest in the work of the Lord, and was employed for some time as an agent of the American Bible Society, and labored in this cause until failing health obliged him to desist from his work. He retired from the active duties of the ministry after having successively served different pastoral charges—three in Virginia and six in Ohio.*

* Obituary by the Rev. I. H. Reiter, D. D., in "Christian World," June 14, 1883.

Brother Shaull's life was not without its deep and protracted shadows. He suffered much in different ways during his active and successful ministry of nearly forty years. His impaired health several times required him to abstain for a season from his favorite work and seek the recovery of his strength in a change of occupation. During his residence in Virginia he suffered greatly in body and mind from the ravages attending our civil war in that section of country. These trials doubtless helped to gradually undermine his constitution and to bring on the impaired state of health which eventually compelled him to retire from the active duties of the ministry. His strength was gradually failing for the last few years. During the last three months of his life he suffered very much from chronic bronchitis, with occasional attacks of pleurisy, terminating in consumption. This complication of diseases occasioned much distress and finally exhausted his physical energies and brought on death. He bore his afflictions with meekness and submission. The Lord was his refuge and strength. The good Master, whom he had so faithfully served during life, did not forsake him in the hour of death, nor leave him to bear unaided or sink beneath the accumulated evils which preceded the final catastrophe. Death, and the sufferings accompanying it, were disarmed by the grace of the Lord. He was permitted, after many storms, to finish his course with joy, and to enter triumphantly into the rest prepared for the people of God. He died at his residence in Sidney, Ohio, April 23, 1883, aged 64 years, 1 month and 9 days.*

* Obituary by the Rev. Dr. Reiter, as above.

His funeral took place on Wednesday, the 25th of April, at his late residence in Sidney. At his own request, made a short time prior to his death, the funeral discourse was preached by the Rev. Dr. Reiter, based on Psalm 116: 7—"Return unto thy rest, O, my soul." There were present also the Rev. J. C. Beade, of the Reformed Church, Rev. Robert McCaslin, of the Presbyterian Church, and the Rev. Daniel Strong, of the M. E. Church. His remains were taken to Graceland cemetery, a beautiful spot about one mile south of Sidney, and there deposited by the side of his son to await the coming of the Lord, who shall then be "glorified in His saints and admired in all them that love His appearance."

According to the beautiful and appropriate burial service of the Reformed Church, his remains were laid to rest—in hope of a blessed resurrection in the last day, according to that most comforting article in the creed of the Church: "I believe in the resurrection of the body and the life everlasting." *Requiescat in pace!*

In regard to the private and public life of Brother Shaull, we give in a free way the account furnished by the Rev. I. H. Reiter, D. D., whose obituary we have freely used in the preparation of this sketch. He says: The ministerial life of Brother Shaull extends to fourteen years in Virginia and twenty-five in Ohio. His principal work was accomplished in the West. He entered the ministry from principle, and was duly impressed with the sacredness and responsibility of the ministerial office. His natural talents were good and his attainments respectable, and he freely consecrated both

to the service of the Lord. His career as a minister of the Gospel was diversified, laborious and successful. In the discharge of his duties he was faithful and zealous. As a preacher he stood well. His preparations for the pulpit were careful and discriminating, combining the doctrinal and practical, the theoretical and experimental. His sermons were delivered with considerable energy and effect. His style was peculiarly his own. As a Christian, whatever may have been his imperfections, he was possessed of excellent qualities of mind and heart. He was ever ready to aid in carrying out any measure which had for its object the interests of the Church and the glory of God.

REV. DIETRICH WILLERS, D. D.

1798—1883.

Dr. Willers—a son of Herman and Gesina Rasch Willers—was born Feb. 6, 1798, in the village of Walle, adjoining the Hanseatic city of Bremen, in Germany. He received his elementary training in the public schools of his native village and the city of Bremen, to which he was subsequently removed. He lost both his parents in infancy, and was thus early thrown upon the cold charities of the world. Providentially, however, he fell into the hands of kind friends, by whom he was tenderly cared for and religiously educated. At the early age of fifteen, May 11, 1813, after a thorough course of religious training, he was confirmed by the Rev. Dr. Nicholas Kiesselbach, senior pastor of St. Stephen's, a Reformed church in the city of Bremen.

In an autobiographical sketch sent to Dr. Harbaugh in 1863, and now in my possession, Dr. Willers gives the following interesting account of his childhood and early youth.* He says: "Soon after my birth I was

* In transmitting this document, Dr. Willers humorously remarks: "When Alexander the Great stood at the tomb of Achilles at Sigaeum, he cried: 'Happy youth, who could find a Homer to blazon thy fame!' And I, indeed, feel happy to find a Harbaugh to say a little about me when once I have reached my goal."

initiated into the Church of Christ by holy baptism, administered by the Rev. Mr. Buesing. During the first year of my life my father died, and, in the fourth, my mother followed him. My grandparents were yet alive, and carefully nourished in me the spiritual life received in baptism. They had prayer at the table; and every day, morning and evening, read the 'Morgen und Abend Segen.' They called it not prayer, but 'Segen,' because they believed that prayer was accompanied by a divine blessing. At the age of four years I was sent to the village school, which, at that time, afforded but poor instructions. During the fifth and sixth years of my life, both my grandparents died. I now came under the care of my uncle—my mother's brother. I continued in the village school until my tenth year and received instruction in the customary branches, such as reading, writing and arithmetic, besides religious instruction in the catechism, under the Rev. Mr. Buesing, from my eighth year up. In this village school we had a very cross teacher, who, on one occasion, struck me so severely that I came home in a bloody condition. This punishment laid the foundation for the peculiar development of my entire future life—it was the cause of my being sent to school in the city of Bremen, where my aunt took me under her care and supervision. I attended school at St. Stephen's—a *parochial* school, as a matter of course. I was now required to attend the religious instructions of the Rev. Dr. Kiesselbach, pastor primarius of St. Stephen's. At the age of twelve I was sent to another school, where I was taught the higher branches. Twice a week I attended catechisation un-

der Dr. Kiesselbach, whose method was peculiar—consisting of lectures of his own, and of questions addressed to us based on the same. Two Scripture passages were given us at each meeting. These meetings were opened and closed with prayer, and one-fourth of the time was taken up in explaining the Scripture passages. These explanations and exhortations made such a deep impression on me that, at the age of twelve years, I commenced regularly to preach to myself, or rather *for* myself. On Wednesday and Saturday afternoons there was no school, and of this spare time, given for recreation, I always used one hour each day in conducting a kind of religious service by myself—on the third story of our house, which was chiefly used for storing away odd things. In my childish way I had the different objects around me as my hearers. These *quasi* services consisted of all the essential parts of a regular church service. I timed my worship by the clock of St. Stephen's. When visiting my friends, I preached even on the way to the village—Walle. My discourses had all the parts of a regular sermon—introduction, theme, division into parts, and conclusion. My friends often spoke of sending me to the University to study for the ministry; but I had no rich friend to defray the necessary expenses. On Thursday, the eleventh day of May, 1813, I was confirmed along with thirty-three other young persons, male and female, as a member of the Reformed Church, and, on the Sunday following, admitted to the holy communion, at St. Stephen's. My confirmation was to me as the confirming of a new birth, and, for many coming Thursdays, I repeated the whole

solemn ceremony to myself ; for it had made a deep and lasting impression upon me." In reference to a subsequent period of his life, he says : "I was now more closely confined to the mercantile business, to which I was apprenticed ; so closely, indeed, that I could but seldom attend divine worship on Sunday. This caused in me such a dislike to this calling, that I sought an opportunity to regain my freedom once more. This wished-for boon came in the Autumn of 1813." The golden opportunity, which opened the way for his subsequent usefulness in connection with the kingdom of God, indirectly at least, was the following : When Napoleon Bonaparte, in his career of ambition and oppression of the smaller States of Europe, took possession of the city of Bremen, Mr. Willers entered the army of Hanover, in September, 1814, and served in the German division of the allied army for a period of nearly five years. He was an active participant in the memorable battle of Waterloo, in Belgium, June 16th, 17th and 18th, in the year 1815, with the allied army under the Duke of Wellington, which decided the fate of Bonaparte, and had an important bearing upon the destinies of the monarchical powers of Europe. So terrible was the carnage and destruction at this eventful battle, that of the military company with which he was connected of 120 men, only twelve privates and two non-commissioned officers survived, and the battalion of four hundred men was reduced to less than eighty men. He remained with the allied army of occupation in France, for more than three years, after the downfall of Bonaparte. He received a silver medal in recognition of his

military services. Through all his army experience he deported himself as a Christian soldier, and undoubtedly received those vivid and life-like impressions, which in after-life enabled him so happily to compare the Christian warrior to the soldier on the battle field.*

On the first day of October, 1819, and shortly after his honorable discharge from the army, he took passage in a sailing vessel, the "La Platte," for the United States, landing in Baltimore, Md., Nov. 16, 1819. He possessed only a few dollars saved from his army pay of \$2.85 per month, together with \$38 which his sainted mother had laid aside for him, but was rich in an indomitable energy and force of character, which proved of incalculable value in making up a successful career in life.

His first employment was that of a teacher in one of the schools of York county, Pa., adjoining the Maryland State line.

Following a desire and purpose formed in early youth, to prepare himself for the gospel ministry, which all the rough surroundings of army life had not obliterated, he at once entered upon a course of preparation for the ministry; the religious denomination, German Reformed, having at the time no classical or theological school, he took the only available method of preparation then in practice—instruction under the direction of several leading divines of his Church—the Rev. Jacob

* This part of our sketch is compiled mainly from an editorial in the "Seneca Falls Reveille," of May 18th, 1883, and the "Biographical Sketch," by Rev. J. W. Jacks, "Seneca County Courier," May 17th, 1883.

Geiger first, and then the Rev. Dr. J. C. Becker. So close and thorough was his application, and so earnest was his purpose in carrying forward what he believed to be his life work, that already in April, 1821, he received a call to preach to congregations in Seneca and adjacent counties, N. Y., which call he accepted and entered upon his pastoral duties during the same month. He was ordained to the ministry in October of the same year.* He located at the centre of Seneca county, near Bearytown, where his first sermon was preached, April 22, 1821, in a log church, which in 1823—24 gave place to a substantial stone structure, erected chiefly through his efforts, and now undergoing a process of remodeling, the completion of which he was not permitted to see.

It may not be amiss to mention just here, that the towns of Fayette and Varick were largely settled by Germans about the beginning of the present century. The oldest church organization in the town of Fayette, the Reformed church of Bearytown, dates back to 1809, or even to an earlier date. The present substantial stone church, now being remodeled, was completed in 1824, taking the place of the original structure erected in 1813. Fitting, indeed, would it have been, could these solemn funeral obsequies have been performed within the walls of that building in which for a period

* By a committee of the Synod of the United States, which met at Reading, Pa., Sept. 30th, 1821, consisting of the Revs. Hinsch, Hendel and Vandersloot. The ordination took place on Thursday evening, Oct. 5th, 1821. The committee of examination consisted of the brethren Wack, Hoffmeier and Jonathan Helffenstein.—Syn. Min., 1821, pp. 7, 8, 15, 19.

of three score years he had broken the bread of life to his beloved parishioners. But just as beautiful and affecting is the thought, so consonant with the broad catholicity of his spirit, that a sister denomination furnished the place for the funeral rites of one who esteemed all true Christians equally as brethren in Christ.

He served, while residing in Seneca county, at different periods, six different preaching points in the county, and seven or eight other points in Tompkins, Cayuga, Wayne, Livingston and Niagara counties, at first exclusively in the German language, and afterwards in German or English as the charges demanded, and performed a large proportion of the travel incident to so extended a field of labor, on horseback, especially during the first half of his ministry.

He preached to the congregation at Bearytown, a period of sixty years and eight months of connective service, until January 1, 1882, when his resignation took effect, rendered necessary by growing infirmities. It was his firm belief that a minister of the gospel, who had taken upon himself the ordination vow, ought not for light reasons to relinquish his work, but that during health and strength, he should devote himself to his Master's work.

In an article which appeared in the *REVEILLE* of December 30th, 1881, at the close of the active ministerial service of Dr. Willers, we alluded at length to his pastoral work—and a portion of the statistics then given may now very properly be repeated:

During this term of service, believed to be almost unparalleled in the annals of the American pulpit, he

preached about 5,800 regular Sunday discourses, nearly equally divided between German and English, baptized 2,026 persons, administered the rite of confirmation to 548, officiated at 625 funerals, and solemnized 540 marriages. In the discharge of his pastoral duties he traveled not less than eighty thousand miles. At the close of his pastorate, not a single adult male member, who was connected with the congregation at Bearytown when his service began in 1821, still survived, and not more than a dozen of the membership who were children or youths at that time, were still living in December, 1881.

Dr. Willers was a ready, fluent and eloquent speaker in the German language, and when his congregations desired services in English, he mastered that language so that he preached therein with acceptance and favor. His delivery and style in the pulpit were forcible and convincing, and his sermons were clear, cogent and eminently practical, replete with sound reasoning, and withal well arranged and presented.

Notwithstanding the difficulties which he encountered in his youth in securing educational advantages, he became, by application and studious habits, and a methodic system in division of time, a good classical scholar, and well versed in a number of modern languages, and general literature—but especially conversant with the subjects of theology and Church history. He was one of the leading and influential divines of his denomination, presiding repeatedly over the several synods and classes with which he was connected.

During his extended pastorate, while residing at Fayette, N. Y., he belonged successively to the Old

Susquehanna, the West Susquehanna, the New York, and, finally, to the West New York Classis. During the same period he belonged, in the order here given, to the Synod of the United States, the Synod of Pittsburg, and to the German Synod of the East. He was President of the Synod of the United States, at Easton, Pa., in 1833, and, in Sunbury, in 1837. In 1871 he acted as President of the Pittsburg Synod, at its meeting in Buffalo, N. Y., and, in 1876, of the German Synod of the East, during its sessions in the city of Philadelphia, Pa.

He was chosen the first President of the Board of Foreign Missions of the German Reformed Church, at its organization in 1838; and, subsequently, while this Board was connected with the American Board, he was for twenty-five years a corporate member of the American Board of Commissioners for Foreign Missions. He was deeply interested in the recent revival of the foreign mission spirit in the Reformed Church. At one time his name was presented for one of the professorships in the Theological Seminary, in 1838, but was withdrawn in favor of the Rev. Dr. Lewis Mayer.*

In recognition of his learning, ability and zeal in the labors of the ministry, he received, a number of years ago, from Franklin and Marshall College, at Lancaster, Pa., the honorary degree of Doctor of Divinity. At the time of his decease, Dr. Willers was by several years the oldest minister of the Reformed Church in the United States, and probably the only one whose birth took place in the last century. During his ministry he

* "Ref. Ch. Mess.," May 30, 1883, and June 6, 1883.

delivered discourses and addresses upon a number of important occasions. On the 4th of July, 1826, he preached upon the occasion of the semi-centennial of American Independence, and lived also to commemorate the centennial observance of the same in 1876. In 1833, 1851, and 1861 he also delivered addresses upon the occasion of the national anniversary. He was a participant at the Sullivan centennial celebration, at Waterloo, in September, 1879, and responded to the sentiment "The Clergy," in which he forcibly and feelingly compared the Christian warrior with the soldier upon the battle-field.*

In 1830, when Joseph Smith was residing in West Fayette, near one of his congregations, engaged in preparing the Book of Mormon or so-called Mormon Bible for publication, Dr. Willers preached a discourse attacking the false doctrines and fallacies of the Mormon leader in a scathing discourse based upon Galatians, 1st chapter, 8th verse.

He was also privileged to celebrate a number of important anniversaries of leading events in his own life. In April, 1871, he celebrated the semi-centennial of his ministry in this county, and was permitted ten years and eight months of active service in addition. In June, 1873, he with his aged wife celebrated their golden wedding, after which she was permitted to remain with him more than six years until her death, Nov. 24, 1879. In July, 1880, Dr. Willers was present and delivered an address at the semi-centennial of the found-

* This beautiful address which does credit to both the head and heart of the sainted author, is published in the "Waterloo Observer," May 23, 1883.

ing by him of a German Evangelical church at Lyons.

At the close of a career so full of activity, and covering so extended a field, much might be said, did space permit, in the way of reminiscences of his pastoral life. As a citizen, as well as pastor, he was widely known and respected. Many men now in middle life and more advanced years remember him as they saw him as children pass along the roads upon his way to his ministerial appointments, mounted upon his favorite old horse Charlie, when he always had a kind word or salutation for all.

While holding decided views upon public questions of the day, he never spoke of them in the pulpit, and was ever respectful of the views and opinions of those who differed with him.

He was a warm friend of our system of common schools, and for a period of forty-five years held a position in the school district in which he resided, thus aiding in bearing the public burdens. Soon after he became a naturalized citizen, he was chosen one of the inspectors of common schools of the town of Varick, and afterwards for a number of years, held the office of superintendent of schools of that town.

In 1861 and 1862, during a trying period in the history of this country, he was chosen supervisor of his town, and during both years served as chairman of the board of supervisors.

Upon the pulpit of a Tyrolese village is an emblem of what a preacher should be. It is an extended arm holding up the cross in the sight of all. Dr. Willers continually held up Christ crucified as the only atone-

ment for sin and hope for the sinner. With Paul he could exclaim, "I determined not to know anything among you save Jesus Christ and him crucified." He had great love for his adopted country, and was a true patriot. His arm and voice were ever ready in her behalf.

Passing from his public duties to the sphere of home, we find the same godly sincerity pervading his life. His domestic relations were very pleasant. In 1823 he married Miss Frances Shirk, of Selinsgrove, originally from New Holland, in Lancaster county, Pa., who bore him eight children. Of these, two died in infancy, and three after arriving at mature years. One son and two daughters, all residents of this county, survive their parents. They are the Hon. Dietrich Willers, Jr., Mrs. Charles Bachman and Mrs. John S. Read. He also left nine grandchildren and nine great-grandchildren. The spirit of the fifth commandment prevailed the entire household, and father Willers was honored by his children's children to the fourth generation. Both in public and in private life, his children have been tested, and have never been found wanting.

He was noted for his frugality. His salary rarely exceeded three or four hundred dollars, and was often less. Yet he lived, not as Paul in a hired house, but the owner of a spacious dwelling, surrounded by broad acres, where he might commune with nature and look through her up to her God. His punctuality was proverbial. Probably he was never late at an appointment in his life. During the early part of his ministry he rode a large horse, a heavy trotter which was known

far and wide. Men of middle life living at distant points who have seen Dr. Willers regularly passing along the road when they were boys, now speak of him as "the German Minister from Bearytown, who rode the big bay with the iron halter around his neck." So measured was the tread of the dignified horse, and so methodic were the pastor's habits that the ferryman knew within a few minutes his time of coming, could recognize his approach and always delayed the boat for him if about to start.

Dr. Willers was a man of few words, but very courteous, a fine specimen of the old school gentleman. "Judging the tree by its fruits," we must pronounce that the aim of his life has been to promote peace, sobriety, honesty, truthfulness, virtue, mercy, charity, and to urge men to industry and frugality. He was of hopeful disposition, and his face glowed with the sunshine of his soul. He was a peacemaker, the friend of all. He was always ready to help the poor and afflicted with his substance or his services. After three score years in the ministry, the record of his influence, counsel and activity, engraved on the hearts of thousands, cannot be traced without wonder and gratitude. His sermons were so direct and elevating that all listeners must have been benefited by their teachings. His acquaintance and friendship have been with men of all creeds, and he was as respectful to the views of others as he was firm in sustaining his own. He had been a pastor—a preacher—to two nationalities, both German and English. His heart was in the homes of his people. He was their comfortor, their counsellor, their

friend. At all times and in all places he was a faithful Christian minister. How like to him of whom Goldsmith wrote :

“ A man he was to all the country dear,
 And passing rich with forty pounds a year ;
 Remote from towns he ran his godly race,
 Nor e'er had changed, nor wished to change his place ;
 Unpracticed he to fawn, or seek for power,
 By doctrines fashioned to the varying hour ;
 Far other aims his heart had learned to prize,
 More skilled to raise the wretched than to rise—
 Thus to relieve the wretched was his pride,
 And even in his failings leaned to virtue's side ;
 But in his duty prompt at every call,
 He watched and wept, he prayed and felt for all ;
 He tried each art, reproved each dull delay,
 Allured to brighter worlds, and led the way.
 Beside the bed where parting life was laid,
 And sorrow, guilt and pain, by turns dismayed,
 The reverend champion stood. At his control
 Despair and anguish fled the struggling soul ;
 Comfort came down the trembling wretch to raise,
 And his last faltering accents whispered praise.
 At church, with meek and unaffected grace,
 His locks adorned the venerable place !
 Truth from his lips prevailed with double sway ;
 And those who came to scoff remained to pray :
 The service past, around the pious man,
 With steady zeal, each honest rustic ran ;
 Even children followed with endearing wile,
 And plucked his gown, to share the good man's smile.
 His ready smile a parent's warmth expressed,
 Their welfare pleased him, and their cares distressed ;
 To them his heart, his love, his grief were given,
 But all his serious thoughts had rest in heaven.”

His health, generally good, was somewhat impaired by a severe attack of pneumonia last year, from which, however, he was supposed to have recovered. But May

3rd, Ascension day, he was attacked with bronchial disease accompanied with the infirmities incident to old age, and ten days later breathed his last on earth—his deathless spirit passing to the skies.

But how beautiful was the meeting in heaven! How joyfully was father Willers greeted by the many he had led and pointed to Jesus, and by those beloved members of his family who had preceded him to the realms of glory! Earth's language cannot portray the scene. There were unspeakable words of joy—of greeting, spoken, which it is not lawful for man to utter.

Evening is the delight of virtuous age. It seems an emblem of the tranquil close of a busy life, serene, peaceful, with the impress of its great Creator stamped upon it. Evening spreads its quiet wings over the grave and seems to promise that all shall be peace beyond. God has promised that "at eveningtime it shall be light." The eventime of father Willers' life was beautiful beyond expression—the twilight was serene, mellow—the fitting close of a long, useful day of service, and his mantle is left with us. On whom shall it fall? Who is worthy to bear it? The young cannot bear it as worthily as he, for it requires a long period of Christian service to develop such a ripeness. Let us remember his words, his teachings, his life—let them profit us forever—and then shall we receive our elder brother's greeting in the great beyond where we may unite in singing praises to our Father, and to the Lamb who has redeemed us with His own blood.

Dr. Willers, after an illness of only ten days, died at his late residence in the town of Varick, Seneca coun-

ty, N. Y., on Whitsunday, May 13, 1883, at 4 o'clock, p. m., aged 85 years, 3 months and 7 days. His death was caused by an acute bronchial affection, together with the infirmities of old age.

The funeral obsequies took place on Wednesday, May 16th, when a very large number of former parishioners, friends and acquaintances from all parts of the country attended. Several of the public schools in the vicinity were dismissed as a mark of respect to the deceased. The funeral discourse was delivered by Rev. J. H. Hunsberger, of the Bearytown Reformed church, the successor of Dr. Willers in the pastorate, and a biographical sketch was read by Rev. J. Wilford Jacks, of the Presbyterian Church, Romulus. Among other clergymen present and assisting in the exercises, were the venerable Rev. Dr. Gridley, over eighty years of age, and now the oldest clergymen residing in the county, and Rev. J. McLachlan, of the Presbyterian Church, Waterloo, Rev. Lewis Halsey, of the Baptist Church, Farmer Village, Rev. H. Hoffmeier, of the M. E. Church, Rev. A. R. Glaze, of the Lutheran Church, Bearytown, and Rev. Mr. Stull, of the M. E. Church, Canoga. The clergy in attendance acted as honorary pall-bearers. A telegram was received from clergy of the West New York Classis conveying sympathy to relatives of deceased.

The funeral text selected by Rev. Mr. Hunsberger was based upon the the last clause of the fourteenth verse of the fourteenth chapter of Job—from which theme he preached an impressive, feeling and appropriate discourse. Rev. Mr. Jacks, a townsman and inti-

mate friend of the deceased, read a very interesting, complete and touching biographical sketch and eulogy upon the life and labors of the deceased. A large number of carriages made up the funeral cortege to the Burg cemetery, where the mortal remains of Dr. Willers were deposited by the side of his departed companion in life.

“Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master’s joy.”

REV. HENRY MILLER.

1807—1883.

Mr. Miller's history is a somewhat peculiar and checkered one. Having been crippled from early life, and being a great and constant sufferer in consequence of this bodily infirmity, his history wears an aspect different from that of most men. From the very nature of the case, wanting the free use of his limbs, he found it difficult to attend to the manifold duties of a settled pastor. Hence he frequently served in the capacity of teacher, or agent of some of the benevolent and reformatory associations of the day. This diversity of employment was rendered necessary in his case and cannot, therefore, be thought strange, rather should it be regarded as giving consistency to his life and imparting a peculiar interest to his checkered history.

Henry Miller was born in the vicinity of Phoenixville, Chester county, Pa., May 26th, 1807. He was the youngest child and only son of Robert and Barbara Miller. His father was of Scotch-Irish descent, his mother, whose maiden name was Protsman, belonged to a German family whose ancestors for several generations were members of the old Trappe church, in Montgomery county, Pa. At the early age of fourteen he went

to Philadelphia, and attended school at the old Academy, then under the care of a certain Mr. Moore. He remained here about seven years, pursuing his studies and teaching in connection with his duties as a pupil. During his stay in Philadelphia he appears to have been a stated worshipper in the Race Street Reformed church, where also he attended catechetical instruction under the late Rev. Samuel Helffenstein, D. D., by whom he was confirmed and received into full communion with the Reformed Church in 1824.

Mr. Miller pursued his studies preparatory to the holy ministry privately in the city of Philadelphia. During the years 1825—'26 he attended the classical school of the Rev. Dr. S. B. Wyley. Having removed his place of residence to another part of the city, he studied successively under the care and supervision of the Rev. Drs. Hernod and Kenedy—all of them worthy and able ministers of the Presbyterian Church. Both before and after entering the ministry, Brother Miller was more or less engaged in teaching. In 1830 he had charge of the Woodbury Academy, in the state of New Jersey. The following year, 1831, he taught a mixed school in Harmony Hall in the city of Philadelphia. After submitting to a painful surgical operation in 1832, he opened a school in Reading, Pa., and subsequently taught for a time in one of the rural districts of Berks county, while exercising his ministry occasionally in the way of assisting the Rev. J. C. Guldin, the pastor of the Brownback charge, in Chester county, Pa.

Whether he *completed* his theological studies under the Presbyterian ministers above mentioned, we cannot

say. In the brief and imperfect notes furnished us, it is simply said, without any intimation of a change as to his instructors, that, "continuing his studies, he was licensed to preach the gospel at Reamstown, Lancaster county, Pa., in 1831," doubtless by what was then known as the "Free Synod." During the first several years he preached as a licentiate, not having received a call to a regular pastorate, and consequently remaining unordained. Where, or in what particular way, Mr. Miller spent these early years of his licentiate life, we are not able to say. Probably he was not staying at any one particular place during this period of his ministry, nor engaged in any regular line of duty, but preached and exercised his gifts wherever opportunities presented themselves. He stood in connection with the so-called Free or Independent Synod about two years. In the Fall of 1833 Mr. Miller applied to the mother Synod then in session at Easton, Pa., asking to be received as a member of that body. A committee, appointed to hold a *tentamen* with him, reported favorably, recommending him for licensure. This report was received and adopted.* He was subsequently ordained at the meeting of Synod held at Chambersburg, Pa., in 1835, on the strength of a call from the Reformed people of McConnellsburg, then in Bedford, now Fulton county, Pa. His ordination took place, in connection with that of the licentiate Joseph F. Berg, on Friday evening, October 2nd, 1835. The Rev. Dr. Lewis Mayer, together with the officers of the Synod, constituted the committee of ordination. In connection with

* Syn. Min., 1833, p. 19.

McConnellsburg, Mr. Miller also served, for a time at least, the Reformed congregation at Loudon, in Franklin county, Pa.* During his pastorate in this place, he was instrumental in organizing a new congregation and having a church built at Knobsville, and also taught in the Academy, at McConnellsburg. In 1837 he accepted an agency from the Pennsylvania Colonization Society, and continued to hold this position for about two years. Prior to this, however, and soon after his union with the old Synod, Mr. Miller had, in 1833 or '34, removed to York, Pa., for the purpose of filling the chair of mathematics in the institutions of the Church—the High School in connection with the Theological Seminary—located at that place. Arrangements having been made for the removal of the institutions to Mercersburg soon after, he resigned the professorship with a view of accepting the call from the McConnellsburg and Loudon charge, as above stated.

On the 27th day of March, 1838, he was married to Miss Sarah T. Cole—step-daughter of Captain S. Morse, of Troy, Bradford county, Pa. He now left Pennsylvania for the West, and settled in Tarlton, Pickaway county, Ohio, and there entered fully upon the active duties of the ministry. He became associated with the Rev. Henry King and preached in the English language, while Mr. King officiated in German. While here he preached at Tarlton, Kinnickinnick, Warner's, Salt Creek and Sippo. Two new churches and the organization of four congregations were the result of his labors in this field. He remained here four years and then returned

* Syn. Min., 1835, pp. 10—11, 26; and 1836, p. 78.

East on a visit to his friends in 1842. While here circumstances prevented him from returning to the West. For one year he remained on his farm, during which time he buried two daughters born to him in Ohio. Subsequently, in 1844, he settled in Lancaster, Pa., and edited a paper called *Reformer and Temperance Organ*. In 1848 he moved to Turbotville, Northumberland county, Pa., and started a select school. Two years afterward, December 4th, 1850, he went to Chulasky, Montour county, to teach and preach. In 1852 he returned to Turbotville, and accepted the agency of the "American Sunday School Union" for Huntingdon and Centre counties. After continuing in this work for some years, he moved to Shirleysburg, in Huntingdon county, Pa., and engaged in educational work in connection with the Academy of that place, which position he occupied for about three years—up to 1861, when he moved back to his old home in Chester county, Pa. While living here he travelled about the country delivering lectures on various subjects, and preaching as opportunities presented themselves. In 1867 he moved to Adamstown, Lancaster county, Pa., still continuing to lecture as before. Five years later, in 1872, he removed with his family to Waynesboro, Franklin county, Pa., where he continued to reside up to the date of his death. During the last two years of his life here, he was mostly confined to his house on account of his extreme old age and constantly increasing infirmities. He died after a few weeks' confinement to his bed, on the morning of May 29th, 1883, aged 76 years and 3 days. He was laid to his rest in the Reformed graveyard, by

the side of his daughter, on the evening of May 31st. There were present at these solemn services two Reformed ministers, two of the Presbyterian, and one of the Methodist Episcopal Church. The Rev. Mr. Agnew, a particular friend of Father Miller, delivered a short funeral discourse. Four of his ministerial brethren acted as pall-bearers, and together with others, took part in the solemnities of the occasion.* The remains of Father Miller and daughter have since been raised and reburied in Greenhill Cemetery, close to Waynesboro.

Father Miller was always lame and comparatively helpless, and as he grew older his lameness increased. His condition was truly pitiable, and often did we watch him with intense interest and heartfelt sympathy, while entering or rather dragging himself into his carriage. It was exceedingly difficult for him to get around; yet notwithstanding this helplessness, he was always active—zealously engaged in the work of the Master—constantly going about from place to place, lecturing and preaching, and thus trying to do some good and make himself useful. He travelled extensively through seven different states of the Union. Thus his life was spent in the service and to the honor of his Master, until the infirmities of old age compelled him to lay by his armor and quietly await the coming of the Lord. In the year 1874, he passed through a season of severe affliction in being called upon to bury his only remaining child and daughter, a young lady of rare talent and of an earnest

* For the materials used in the preparation of this sketch, we are indebted to the courtesy of the Rev. Isaac M. Motter, who kindly furnished them at the request of Mrs Miller.

and devoted Christian spirit. This sad event, together with his bodily infirmities, cast a dark cloud over his hitherto active and cheerful life, and he could but wait in silent expectancy the summons of his Lord to come up higher. This blessed hour of release came at last to the man of many sorrows; and at the appointed hour he fell asleep calmly and sweetly in Jesus, looking for the resurrection of the body and the life everlasting in the world to come.*

* "Ref. Ch. Mess.," July 4, 1883, and "Christian World," July 12, 1883.

REV. WILLIAM F. P. DAVIS.

1831—1883.

Mr. Davis was born in Paradise township, York county, Pa., a rural district in the south-eastern part of this state, October 1, 1831. He was the son of John and Isabella Davis, the latter a daughter of the late Rev. Frederick William Vandersloot, and grand-daughter of one of the earliest ministers of the Reformed Church in this country, of the same name—a sister, accordingly, of the Revs. Frederick William and F. Edward Vandersloot, and aunt of the late Rev. J. S. Vandersloot, son of the Rev. F. Edward, and a cousin of Mr. Davis. She was also a grand-daughter, on her mother's side, of the Rev. Philip Reinhold Pauli, for many years pastor of the Reformed church in the city of Reading, Pa.—the father of the brethren Revs. William and Charles Augustus Pauli—her uncles—who, for many successive years exercised their ministry in the city of Reading and vicinity—the former as successor to his venerable father. Mr. Davis was accordingly a direct descendent of both the Pauli and the Vandersloot families, so long and so prominently represented in the ministry of the Reformed Church of this country.*

* *Fathers of the Reformed Church*, vols. III. and IV.; see also "Hausfreund," June 21, 1883.

Mr. Davis was baptized, in infancy, by his maternal uncle, the Rev. F. Edward Vandersloot, and subsequently catechised and confirmed by the Rev. Daniel Ziegler, D. D., and received as a communicant member of the Stræher's church, in York county, Pa. In early life already he felt himself powerfully drawn towards the work of the holy ministry, so largely represented by his ancestors, but was prevented from entering the sacred office for want of means to prosecute his studies necessary to qualify him for the work. He learned the trade of a saddler and spent a number of years in this occupation. In this way he sought to acquire the means necessary for the prosecution of his literary and theological studies. He commenced his preparatory course in the excellent high school or academy, kept for many years and successfully presided over by the late Prof. Geo. W. Ruby, Ph. D., in York, Pa. Subsequently he entered Franklin and Marshall College, at Lancaster, Pa., where he graduated in 1861, after which he entered the Theological Seminary of the Reformed Church, then located at Mercersburg, Pa., and completed his studies in the same in 1863. During his student life, he was in the habit of working with the farmers, in the vicinity of Lancaster, many of whom still remember him and speak of him with respect as an industrious and skillful laborer. His excellent character and conduct made a very favorable impression on the minds of these simple-hearted and unsophisticated tillers of the soil. They saw that a student, devoted to science and literature, possessed at the same time both the requisite will and capacity to engage in useful manual labor.

In the Spring of 1863 Mr. Davis was licensed by the Zion's Classis, and during the same year ordained and installed as pastor of the Abbottstown or New Oxford charge, in Adams county, Pa.* This first charge he served faithfully and with success for a period of about nine years. After the death of his relative, the Rev. Chas. Augustus Pauli, in the Fall of 1871, Mr. Davis became his successor in the Sinking Spring charge, in Berks county, Pa., then composed of five congregations, namely, Sinking Spring, Hain's, Yocum's, Kissinger's and St. John's at Hamburg. Several of these congregations he subsequently resigned and had the charge reconstructed, so that latterly it consisted of four congregations. He served his people faithfully, and, as a consequence, was highly respected and loved by them. In several of the congregations he was particularly successful in gathering in members, and thus adding to the numerical strength of the charge. His preaching was of a high order—practical and popular. He preached the Gospel in its purity, excellence and saving power; and his efforts were crowned with signal success. He officiated in both the English and German languages—using them with equal facility, accuracy and effect. Taken altogether, Mr. Davis was one of our best and most successful pastors, sincerely devoted to the spiritual welfare of his numerous parishioners, and well deserving of their grateful remembrance.

Mr. Davis was married to Miss Ellen E. Myers, of York, Pa., October 22nd, 1863. They had ten chil-

* Syn. Min., 1863, pp. 20, 115; see also "Ref. Ch. Mess.," Jan. 27, 1883.

dren, seven of whom—five sons and two daughters—survive their sainted father. Three of the children preceded him to the eternal world.

Mr. Davis was a heavy-built man, of robust constitution and general good health. He was, however, predisposed to apoplexy. As far back as the 12th of March, 1881, he had an attack of this kind, from which, however, he soon recovered sufficiently to enable him to attend to the duties of his calling. On the 21st of February, 1883, he had a second attack, from which he never fully recovered. Still, although partially disabled, he continued to attend to his pastoral duties, but not without considerable effort and inconvenience. At length he was so much debilitated that he could scarcely conduct the services of the sanctuary. A few weeks prior to his decease, he told his congregations that he needed at least three months' rest, and, as advised by his physicians, entire freedom from clerical duties. By that time he hoped to be able to see whether he could further serve his congregations or not. He was advised to take a voyage to Europe, and, on the day preceding his death he completed his arrangements for the proposed trip. Shortly before midnight, on the 10th of June, he had a third attack of the fatal disease. He lay in an unconscious state until the next morning, Monday, June 11, 1883, when between five and six o'clock, in the bosom of his family, at Reading, Pa., Brother Davis gently fell asleep in Jesus, aged 51 years, 8 months and 10 days. His funeral took place on Thursday following, at one o'clock, p. m. The services were held in St. Paul's Ref. church, at Reading, of which the family were members.

A large number of the members of the several churches which Brother Davis served, were present to testify their love and attachment to their esteemed pastor. Some forty or fifty ministers of different denominations were also present at these solemnities, many of whom took part in the same. The services at the house were conducted by the Rev. Dr. McCauley. The assembled multitude then went to St. Paul's church. Dr. Miller, of York, Pa., read the Scripture lesson and offered a prayer in English. He was succeeded by the Rev. Dr. Kremer in a German prayer. Rev. A. S. Leinbach preached a German discourse from Rev. 2: 10: "Be thou faithful unto death, etc." Rev. Dr. Bausman preached an English sermon from 2. Tim. 4: 5—8. The Rev. L. K. Evans conducted the services at the grave. The brethren, Revs. H. Mosser, D. B. Albright, T. C. Leinbach, A. J. Bachman, John H. Leinbach, and L. D. Steckel, acted as pall-bearers.

Beautiful and affecting was the presence of so large a number of the members of the pastoral charge of Brother Davis to testify their extreme sorrow, and bear testimony to the zeal and fidelity of their beloved pastor. Beautiful and appropriate, also, was it that so large a number of his clerical brethren should be present and participate in the solemnities attending the final disposal of his mortal remains. It was, at the same time, hard to see the stricken wife and mother with her seven sorrowing children sitting beside the open coffin of a beloved husband and a kind father, of whom they had been suddenly and unexpectedly deprived. Here was room for the consoling promises of Him who is the "Fa-

ther of the fatherless," and a "judge of the widow." Well is it for us all to remember under such circumstances what is written: "Blessed are the dead who die in the Lord, from henceforth: Yea, saith the Spirit—that they may rest from their labors, and their works do follow them."

REV. GERHARD HENRY ZUMPE.

1803—1883.

The subject of this sketch was a European by birth and education, and came to this country, apparently, as an ordained minister, when about thirty years of age. From an obituary published in the *Kirchenzeitung*, we learn that he was born in Lotta, in the Province of Tecklenburg, Germany, January 12th, 1803. When twenty years of age he entered the Berlin Mission School, in order to prepare himself for missionary work among the heathen. Whether it was that no suitable field of this character presented itself, or whether he changed his mind as to the future sphere of his labors, he never engaged in the distinctive work of foreign missions. In place of going to the heathen world, he came to America, in company with some friends, in 1832, landing in Baltimore, Md., on the 11th of December, in that year, after a sea voyage of fifteen weeks.

Soon after his arrival in Baltimore, he came to Hagerstown, Md., where he remained about one year. What was his employment while here we are not able to say. From this place he proceeded to Cumberland, in the same state, where he spent about two months, when he started for the West, and settled down in Cincinnati,

Ohio, but remained here only about one year. We know nothing of his employment during his residence in the "Queen City of the West." Travelling still further West, he at length, in the year 1834, came to Wayne county, Ind., where he collected several congregations, to which he preached the word of God, serving them as pastor. During his residence here he was married to Miss Maria Bauman, who survives him. Here likewise he was unsettled, and hence after some years of ministerial labor, removed with his wife to Poland, in Clay county, Ind., where, for a period of twenty years, he labored faithfully and with much success. For a short time, about the year 1850, we find him at Evansville, in the same state, but, after a short time, he returned again to Poland, where he continued his labors up to 1866. About this time his labors came to a close. Advancing age and bodily infirmities admonished him that his active duties in the ministry of reconciliation were drawing to a close, and the work of his earnest life must soon be abandoned. He now removed with his family to Terre Haute, Ind., where he spent the evening of his life. During a short vacancy in the pastorate of that place, Father Zumpe supplied the congregation with preaching for one year. This was the last regular service which he rendered the Church as pastor.

From the brief account furnished in the *Kirchenzeitung* and copied in the *Hausfreund*, of August 30, 1883, we learn that Father Zumpe was a good man, an earnest Christian and a faithful minister of the Gospel of the Grace of God. His labors were crowned with the divine benediction, and proved eminently useful to his parish-

ioners—the souls committed to his spiritual care and oversight. He magnified his office and made it conducive to the eternal welfare of his fellow-men. The evening of his life was calm and peaceful, and his departure full of hope. The precious promises of the Gospel, which he had often and earnestly preached to others, now proved his only and all sufficient solace. The Lord who had called him into his service, graciously sustained and comforted His aged servant in his last hours. He expired in great peace, surrounded by the members of his family, August 7th, 1883, aged 80 years, 6 months and 25 days.

On the following Thursday, August 9th, in the afternoon, the funeral solemnities took place.

REV. CHARLES H. LEINBACH, D. D.

1815—1883.

Dr. Leinbach belonged to a family distinguished for the number of ministers which it has furnished to the Reformed Church. The Rev. Thomas Hartman Leinbach, an older brother and predecessor of Charles in the pastorate of his last field of labor, preceded him to the eternal world in 1864. Three sons and two grandsons of this elder brother are now in the ministry of the Reformed Church, as well as a son of the younger brother, the Rev. Dr. Charles H. Leinbach. Five of these six ministers, now in the active duties of their official calling, bear the common family name—the other one being the son of the late excellent and devoted Rev. Joel L. Reber, who departed this life in 1856.*

Charles Hartman Leinbach—the subject of this sketch—was born in Oley Township, Berks county, Pa., November 7th, 1815. His parents were Mr. Daniel Leinbach and his wife, Maria Magdalena, whose maiden name was Hartman. Both of these brethren—Thomas and Charles—bear the maternal name along with that of the father. His parents lived on a farm in the rich

* See Vols. III. and IV. of this work, for memoirs of these sainted brethren.

and celebrated Oley Valley—so famed for the productiveness of its soil and the rich luxuriance of the crops produced by its highly cultivated and carefully managed farms. The father was thrice married, and had twenty-four children born to him. Of these many children, Charles was the last survivor. They grew up on the ancestral farm amidst the charms of rural scenes and accustomed to hard work, both of which circumstances served a good purpose in forming the character of these worthy men and successful ministers of Christ. To these circumstances may be added the fact that Father Leinbach was naturally bright and gifted, and at the same time better educated than the generality of the inhabitants of that section of country, while the mother was distinguished for her piety and other estimable qualities of heart and mind. She was devoted to the reading of the Bible and the daily use of her prayer-book, an efficient means of grace and religious improvement to our pious ancestors. Earnest in her religious life, she devoted the quiet hours of the Lord's day to her personal devotions and the care and religious training of her children. To these pious labors the sainted brother frequently referred with evident emotion and a deep sense of gratitude for so excellent a mother.

The Leinbach family were descended from the Moravians, and shared to some extent in the piety and superior educational privileges of these excellent people. In the vicinity of their home was a small settlement of these good people, and a school house, where occasional religious services were held by them, aided in their spiritual training as well as in their secular or mental cul-

ture. Father Leinbach—the ancestor of the deceased and their families—died when Charles was only three years old, and the mother followed her life companion about nineteen years later. The elder—Rev. Thomas H. Leinbach—was ordained to the ministry in 1822. In his early youth already Charles felt himself called to the office of the holy ministry, and in 1835 commenced his preparatory studies in private. In 1837 he came to Marshall College, at Mercersburg, Pa., and entered upon a literary course in the same, which, however, he did not fully complete. His theological studies he pursued at the same place in connection with the Seminary of the Reformed Church then located there. He completed his theological course in 1841, and at the meeting of Synod in Reading, Pa., during the same year, he was licensed to preach the Gospel, and in December ordained at Myerstown, Pa., by a committee of the Lebanon Classis, consisting of the Revs. David Bossler and Henry Wagner. For about one year subsequent to his ordination, he acted as assistant of his elder brother—the Rev. Thomas H. Leinbach, in the pastorate of the Tulpehocken charge, in the western border of Berks county.

On the 6th of November, 1842, he became pastor of the Landisburg charge, in Perry county, Pa., as successor to the Rev. Jacob Scholl, deceased, who had for many years labored faithfully and with success in this extensive field. He preached only in the German language, but the young people were rapidly growing into an English community, and thus rendering services in this new language absolutely necessary. When Brother Leinbach became their pastor, he at once introduced English

preaching, while he continued to minister also in the German language, which was more familiar to the aged portion of his people. His labors were highly appreciated and produced a rich harvest of spiritual fruits, especially among the young and rising generation. His catechetical instructions were conducted in the English language exclusively, and were largely attended by the young people, whose education in this tongue enabled them to appreciate his efforts in their behalf. Large numbers of older persons, also, are said to have attended these interesting exercises. He confirmed many persons, both young and old—organized Sunday schools for the benefit of the young—visited his parishioners as often as possible, and, in this way, his entire charge was greatly improved, and, in the course of a few years presented a new and altered appearance. He organized, during his pastorate, two new congregations, one in Landisburg and one in the country—the Ludolph's. Thus his charge eventually came to embrace six congregations, with a large population widely scattered, and in a hilly country with rough roads. His extensive and growing charge required a vast amount of official work; still he found time to visit his members at their homes, and for their convenience to hold frequent *special* religious services both in churches and school houses. Besides this, he also introduced social meetings for prayer and religious instruction among his people. These served a good purpose in that section of country, and under the peculiar circumstances in which he found the people of his charge. He was both prudent and zealous in his work, and did all in his power to improve the spiritual

condition of his people. During his ministry here of sixteen years and a half, he baptized nine hundred infants and fifty adults, and confirmed nearly one thousand persons, who applied for church membership. His charge grew from two hundred and fifty to seven hundred communicants. Four new churches were built during his pastorate, of which that in Landisburg alone was exclusively Reformed—the remainder being union churches.

In May, 1859, Dr. Leinbach became pastor of the Lewisburg charge, in Union county, Pa., which consisted of two congregations—that in town and the Dreisbach's. He continued in this position a little over five years, up to June, 1864, serving his people faithfully and with commendable success. He baptized during his labors here, fourteen adults and one hundred and fifty-three children, and received by confirmation ninety-seven members into the Church.

In June, 1864, he was elected successor to his sainted brother—the Rev. Thomas H. Leinbach—in the Tulpehocken charge—consisting of the Tulpehocken, St. James' (Jacob's) and Mt. Zion congregations. This was the most laborious pastorate in his long and eventful ministry. The territory was extensive, the membership numerous, and the labors abundant. For nearly twenty years he bore up under the excessive labors and exhaustive cares—ministering with his usual zeal and fidelity to his beloved and devoted parishioners. The general social and religious condition of the charge was greatly improved. His efforts to awaken and foster a spirit of benevolence were very successful, as evidenced

in the greatly increased contributions to this object. His own liberality served as a stimulus to his people. Long-continued and severe were his labors in their behalf. At last his naturally strong and robust constitution gave way, and a general prostration of his system supervened. For about a year preceding his death he was more or less delicate in health. Having contracted a severe cold, he suffered from a troublesome cough, but recovered from this attack sufficiently to attend, with some degree of regularity, to his official duties. During the past Winter, however, he was frequently exposed to the inclemency of the weather, and thus contracted a new cold, which finally culminated in consumption. Although not confined to bed by his complaint, he was yet very weak, and, finally, after several successive hemorrhages, passed away in peace, on Sunday morning, July 15, 1883, aged 67 years, 8 months and 8 days.*

The following interesting facts, relative to the closing scenes in the life of the deceased, were kindly furnished by his son, the Rev. J. Calvin Leinbach. He says: "Father preached his last sermon on Sunday, January 14th, 1883, and performed his last ministerial act on Saturday, July 14th, 1883, the day preceding his death, in solemnizing a marriage. On Sunday morning, July 15th, 1883, after having rested well during the night, he arose about five o'clock, looked out upon the beautiful scene of a bright Lord's day morning, and heard the sweet tones of the old church bell ring out for the last

* Obituary by the Rev. Dr. Bausman, in "Ref. Ch. Mess.," July 25, 1883.

time—then laid himself down to rest a little longer, when, about fifteen minutes later, he was seized with a severe hemorrhage, and without a struggle his spirit took its flight, at the hour of six, his wish being gratified—to die in the harness on a Lord's day morning. The remote cause of his death was bronchitis, and the immediate cause a hemorrhage consequent on a bronchial and pulmonary affection, from which he suffered about six months."

The funeral services were held in the old Tulpehocken or Trinity church, on Friday morning, July 20th, 1883, and his mortal remains were piously laid to rest in the beautiful cemetery connected with that ancient and venerable place of worship, in which he had so long and so faithfully preached the precious Gospel of the grace of God. It was a day long to be remembered. A very large and deeply affected assemblage of his personal friends and devoted parishioners were present to show their appreciation of the now departed shepherd, who had so lovingly ministered to their spiritual wants and shown himself a firm and faithful friend and brother in the Lord. Besides the unusually large number of related ministers that sat among the mourners, there were present on this sad occasion many of the clergy of the Reformed Church, about forty or more, with others of sister denominations, seven in number, to sympathize with the afflicted family, as well as to show their high regard for the excellent ministerial brother, who had been called away to receive his final and blessed reward.

The Rev. Dr. Bausman had charge of the funeral solemnities, and presided on the sad occasion. Suitable

discourses were delivered by the Rev. Drs. Gerhart and McCauley, by the former in German and the latter in English. Short addresses were also delivered by the Rev. M. A. Smith and Drs. Geo. Wolff and C. Z. Weiser. Owing to the large crowd of people present, a second service was at the same time conducted in the basement of the church by the Rev. Dr. J. E. Hiester, Rev. D. W. Gerhard, and the Rev. S. Sweitzer. Notwithstanding these two contemporaneous services, hundreds of persons remained outside of the church, owing to a want of room. Quite a number of the brethren present took part in the services, among whom the Rev. Drs. Wm. M. Reily, J. O. Miller, A. H. Kremer, W. H. H. Snyder, and the Rev. A. J. Long of the Lutheran Church. The funeral is said to have been the largest ever witnessed in that section of country—the number of persons present being estimated at about five thousand.

Dr. Leinbach was physically strong and robust, inclined to corpulency, of medium size and florid complexion, pleasant and agreeable in his manners, and exceedingly sociable and entertaining when in company. His natural endowments were good and well-balanced. His education, although not full and complete, was respectable and of a practical cast. He was compelled, by the force of circumstances, to shorten his literary and theological course; but, in spite of these defects, he was a good general scholar, and, what is best of all, a laborious, faithful and efficient minister of Christ. He magnified his office; and the fruits of his earnest pulpit and pastoral labors were abundant, being well represented also by some of the younger members in the

ranks of the Reformed ministry. He was a firm friend of the Church, as well as of all her ministers and members, and did all that lay in his power to uphold her character and to advance her spiritual interests. He occupied at different times positions of trust and responsibility in the Church, as, for instance, in the Board of Missions, Foreign and Domestic; in the Board of Visitors of the Theological Seminary; in the Board of Managers of the Orphans' Home. In all these various relations he approved himself a faithful servant of the Lord, and of His Church and kingdom.

In 1875, the honorary degree of Doctor of Divinity was bestowed on him by the Trustees of Franklin and Marshall College. He was a warm and devoted friend of education, and for many years occupied a place in the Board of Trustees of Palatinate College, and, for a time, also acted as its President.

On November 3rd, 1842, Dr. Leinbach was married to Miss Harriet Miller Forney, of Womelsdorf, Berks county, Pa., with whom he had ten children, five sons and five daughters. His widow and six children—three sons and three daughters—survive him, and also one little grand-daughter; two sons and two daughters having preceded their father to the unseen and eternal world.

The statistics of his ministry are as follows: Infant baptisms, 2,600; adult baptisms, 140; confirmations, 2,100; marriages, 807; sermons and lectures, 7,600. These abundant labors show the extraordinary zeal and fidelity of the sainted brother, and accord well with the

words employed as the basis of his funeral discourse: "His lord said unto him: Well done, good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord."

REV. JACOB ORTH.

1837—1883.

Our information in regard to the early life of this excellent Christian and faithful servant of the Lord is very scant. We only know that he was born in the year 1837, in the colony of Worms, Department of Kherson (Cheronesus), in Southern Russia. The names of his parents are not known to us, nor have we any definite information as to his early life and training for the ministry.

Some eight or ten years ago he came to this country in connection with a large number of German Russian emigrants, who left their native country, and, after reaching the New World, settled in the southern part of Dakota as tillers of the soil. Whether Mr. Orth was engaged in any secular business prior to his reception into the ministry of the Reformed Church, we do not know. In 1877 he was licensed and ordained by the Sheboygan Classis, with a view of laboring as missionary pastor among his countrymen in their new home. He entered upon his work in the true spirit of an ambassador of God, earnestly and faithfully serving these people in the gospel of the grace of God. His efforts were owned and blessed, and, in the course of time,

quite a number of congregations were organized and formed into a pastoral charge through his instrumentality. He is justly regarded as the founder of the Reformed Church in that section of country, and as the pioneer missionary among that people. This difficult work he performed without any aid from the Board of Missions, depending for his support upon the good will of his people. And, although he finally succeeded in gathering together and bringing into regular organization eleven congregations, embracing some two hundred and forty families, and extending over three counties, he received but a very moderate support. In view of this fact, he had to travel a great deal on foot, making long and wearisome journeys, exposed to all kinds of weather, not unfrequently with insufficient clothing, so that he suffered much in his health and undoubtedly shortened his laborous and useful life. An intimate friend of his, the Rev. H. Bentz, in a sketch of his life published in the *Hausfreund* of Dec. 20, 1883, says: "As the first settlers—his countrymen and members of his charge—suffered greatly from the ravages of the grasshoppers and the failure of the crops, his labors were excessive and injurious to his health. Frequently he had to make long journeys across the prairies, without the necessary clothing, or the means of conveyance required in the case. During the earlier years of his ministry he was often obliged to preach in private houses, which were small and low in the ceiling, and thus unsuited for such large audiences. In this way, by exposure during his long and tedious journeys, and by the ill effects of preaching in confined and unsuitable

places, he undoubtedly laid the foundation of his sufferings and early death. "I have worked myself to death," he said to me during a visit paid him about two weeks previous to his death."

This is a sad story, but one which appropriately describes the life and labor of many a faithful minister in our frontier settlements. Their excessive labors, frequent exposure, and the many other disadvantages under which they are obliged to exercise their ministry, undermine their health and bring on an early death.

Brother Orth resided at Lesterville, near Yankton, during his pastorate in Dakota, where after protracted sufferings, he died Nov. 3rd, 1883, in the full triumph of the Christian faith, beloved and respected by the people of his charge, whom he so long and so faithfully served during the entire period of his ministerial life. His age was forty-seven years.

On Monday, November 5th, the good brother's mortal remains were laid to rest in hope of a future and blessed resurrection. The Rev. Charles Bonekemper attended to the liturgical services in connection with his burial, and the Rev. H. Bentz preached the funeral sermon on Hebrews 13: 7—"Remember them which have the rule over you, who have spoken unto you the word of God, whose faith follow, considering the end of their conversation." *Requiescat in pace.*

REV. MORTIMER L. SHUFORD.

1818—1883.

In the decease of this excellent brother, we have lost a personal and very dear friend, having been associated with him, as classmate, during our entire literary and theological course. We always esteemed him very highly and now deem it a pleasure to bear this public testimony to his worth. Brother Shuford was a universal favorite with his fellow students. He stood well in his classes, was attentive to his studies, kind-hearted, genial and courteous. He is remembered also as a very pleasant and efficient speaker. His feelings were strong and easily moved, his imagination brilliant, his voice clear and ringing, and his whole manner agreeable and impressive. We might recount many pleasant reminiscences of our student life if it were deemed necessary.

The following beautiful and appropriate sketch of his life was prepared by the Rev. Geo. L. Staley, D. D., and read at a memorial service held in his late charge. This sketch we propose to use with such slight changes only as may be deemed necessary to adapt it to our special purpose. After a few preliminary remarks, Dr. Staley proceeds to say:*

* See "Ref. Ch. Mess.," Jan. 2, 1884.

The Rev. Mortimer L. Shuford was born in Rutherford county, N. C., January 24th, 1818, and departed this life at Washington, D. C., November 7th, 1883. "The family to which he belonged," according to the statement of a gentleman in no way connected with it, "is a very large one, many of the descendants of the grandfather of the Rev. M. L. Shuford having settled in adjoining Southern states; and as far as the facts are known, few families of the size of this one, have maintained the same character of respectability—none more so." His great-grandfather was one of the earliest emigrants to that part of the old North State, in which the family is still largely represented, and went thither from York, Pa., making a home for himself in Lincoln county. His grandfather, Jacob Shuford, was born in this house, February 12th, 1770, and in 1790 was married to Margaret Hoyl, who was descended from a highly respectable family, that had lived for several generations near Wiesbaden, Germany, but emigrated to this country in 1741, taking up its residence, first, in Frederick county, Md., and three years later, fixing its permanent home on the south fork of the Catawba River, in what was then known as Trion county. As the fruit of this marriage there were eleven children, seven sons and four daughters, all of whom, as far as the writer can ascertain, established families and names of the highest respectability. Martin P. Shuford was the eldest son of this family, and two of his sons entered the ministry of the Gospel, the Rev. M. L. Shuford as a Reformed, and the Rev. I. L. Shuford, now of St. Matthew's, S. C., as a Methodist minister. The Rev. J. H. Shuford, Re-

formed pastor at Altemont, Ill., belongs also to this family, being a son of a full cousin of our deceased brother. In all its branches the Shuford family has occupied places of honor and influence in their several communities, as professional and business men—as members of the Legislature in both branches—as county officers, and last, but not least, as prominent and successful farmers. This bit of family history is here given for the value it has, in setting forth conspicuously, how the Divine promise is fulfilled, in the order of the Christian family life, from one generation to another, “Upon them that fear Him—to such as keep His covenant, and to those who remember His commandments to do them.”

Of the early life of our departed brother, I have been able to ascertain but little deserving mention up to the time of his going to college. One little incident, perhaps significant of his future in another form, is all that I will relate. During a war excitement which prevailed in his neighborhood, he joined a regiment that had been raised for the war against the Seminole Indians, and served for a short time as its Adjutant. Before doing any actual military service, his grandfather (his father having died in 1836) induced him to change his plans and enter upon a course of preparation for a higher and nobler service under the great Captain of the Sacramental host of God’s elect. This little circumstance he referred to frequently in his family by way of amusing his children, describing their father arrayed in full regimentals, with waving plume, and drawn sword, mounted on a spirited horse, riding proudly up and down the line of soldiers in full military array.

There was, however, other and better work than this for him to do. His pious grandfather, impressed with the conviction that he had abilities that would, if properly improved, qualify him for the preaching of the everlasting Gospel, determined to educate him for this work. Accordingly, in January, 1838, he entered the Preparatory Department of Marshall College at Mercersburg, Pa., and having completed the full college curriculum, graduated in 1844, having during the latter part of his classical course, carried along some theological studies. In the same year, in company with the Rev. H. St. John Rinker, and the late Rev. Hiram Shaull, he appeared before the Virginia Classis, in session at Zion's Church, Virginia, as a candidate for licensure. His examination proved satisfactory, he was duly licensed, and on presenting a call from the Lovettsville charge, Va., was ordained also to the work of the holy ministry. On the 11th of July following, he was married to Lucinda C. Sohn, of Mercersburg, Pa., a marriage which the Lord blessed with seven children, of which there are now but two remaining in the land of the living.

The Lovettsville pastorate continued for a period of five years, and seems (in the absence of any definite information) to have been, to say the least, moderately successful.

In November, 1849, he accepted a call to the Glade charge, Frederick county, Md., beginning his work there on the 21st of the month, but was not installed until the following June. During the eight years of his stay among this people he was enabled to build a fine brick

church for the Glade congregation, while preaching and exercising pastoral care over the six or more congregations that formed the charge.

The present pastor, Rev. S. M. Hench, writes that "his labors were crowned with much success, and we are told by the older surviving members that his leaving was the cause of almost universal regret."

In 1857 he became pastor of the Mt. Moriah charge, Washington county, Md., making Sharpsburg his place of residence, at which place the church was handsomely repaired during his pastorate, only to be almost entirely destroyed by the ravages of the late war—one shell having passed through its walls—and after the great battle of the Antietam, it was pressed into service as a hospital for the wounded.

It was during this period of his life that he was called to pass through an experience of disaster, and suffering, and sorrow and poverty, such as falls to the lot of but few. In 1861, while kindling a fire, he struck an eye against the corner of an open door of the stove with such force as to destroy its sight entirely. In August, 1862, two daughters died, the victims of a fatal disease, making vacant their places in the home circle, and bringing desolation to the hearts of those left behind, and in the following year a son was killed by the explosion of a shell found on the Antietam battle-field, and supposed, from the fact of its having long been lying in water, to be harmless. In addition to these things, Sharpsburg, his place of residence, was directly on the line of march of the contending armies, that came and went like the waves of the flowing and ebbing sea. Compelled more

than once to flee from his home, with his wife and little children, while balls and shells were falling thick and fast around them, he returned when the danger was over, only to find "his little family establishment (as an eye-witness testified at the time) a complete wreck." Thus in affliction and persecution, in disaster and poverty, he wrought on as best he could, doing the Master's work, bearing his trials (as the same witness testifies) with unwavering patience.

During the year 1863 he removed from this scene of desolation and suffering to Boonsboro, Md., and served as the pastor of the congregation there, and of the congregation at Funkstown also, at which place (last named) he completed the church building that had been commenced during the incumbency of the Rev. L. A. Brunner. The people of both these congregations speak of him with much tenderness and affection.

In 1867 he received and accepted a call to the Winchester congregation, Va., in whose service he labored, as the present pastor states, "with zeal, and as good success as could be reasonably expected, considering the peculiar circumstances of this charge at that time. The church edifice had to be almost entirely rebuilt and as there was but little money here, the pastor went abroad and succeeded in collecting enough for the purpose. He was greatly respected in this community as a man and a minister of the Gospel." In April, 1873, he became the pastor of this (Burkittsville) charge, which he served faithfully for nearly eleven years, and where, for the first time in his pastoral work, he seemed to enjoy a comparatively quiet and restful life. The charge being

a small one, easy to labor in, with a membership tenderly attached to him, and lovingly providing for his wants, as they were able, he enjoyed the evening of his life here, I think, more than its morning or noontide spent in other places. We may say, speaking geographically, that the circle of his life as a minister had completed itself here, as this, his last parish, is almost within sight of the one in which it began.

The sum total of his work, as far as it can be expressed in figures (and a miserably poor way it is to set forth the results of a minister's life work) is as follows: Baptisms, 970; confirmations, 371; funeral services, 413, and marriages, 228. And in this connection it may be proper to say that he was honored three times by an election as President of Classis—twice in the Maryland and once in the Virginia Classis; and by an election, also, as Vice-President of the late Synod of the Potomac at Newton, N. C.

The meeting of this Synod furnished a fitting close to his ministerial life. He had long earnestly desired to visit his native State, to move once more among the scenes of his youth, mingle again with those of his own "kith and kin," and stand beside his father's grave—all of which this meeting of Synod gave him the opportunity to do. On the Sunday of this meeting he preached at Smyrna, about twelve miles from Newton, and administered, for the last time in his life, the Holy Communion. On Sunday, October 28, he preached twice at Hickory, where Mr. Hamilton, a citizen of that place, in a letter to the writer, says, "It was my privilege to hear him preach. His sermon was able and ear-

nest. He referred to the fact that his work for the Master was nearly finished, and that he was speaking to his audience for the last time on earth. His words were solemn and impressive, and I trust will produce fruit."

On the following Wednesday evening he preached in the Methodist church, near his brother's house, with whom he remained until Friday, and while there visited his father's grave. On Saturday he attended a funeral at St. Paul's church, near Newton, and at Dr. Clapp's desire, preached the sermon. On Sunday morning, Nov. 4th, he preached in the church at Newton, in the afternoon at a church, distant three miles, and at Newton again at night. Of this, his last work, Dr. Clapp says: "The text was, 'Behold, I stand at the door and knock,' etc. An unusual solemnity pervaded the audience. The sermon was very earnest and the impression deep, and it will be lasting."

After all this work and labor of love, without rest, he started on his homeward journey on Sunday night, hoping to make such connection at Washington as would enable him to reach home the following night. He arrived at Washington on Monday evening, to make connection, not with any westward bound train, but far more glorious, to go to his Home in the Paradise of the Blessed by the way of suffering and death, the Master had ordained. And thus quickly, without prolonged and wasting sickness, just as he had been, perhaps, more than usually, active and earnest in the service of the Lord, he heard and obeyed the summons—"Come up higher."

Such was the life, in brief, of our departed brother, as it is, with a few modifications, the simple story of the average pastor's life—full of labor, and suffering, and sorrow, and poverty, with none of the rewards and few of the compensations, that come to men in other spheres of this world's activities. After almost forty years of pastoral work, sacrificing himself for the salvation of others, he leaves to his widow and children only a few books and his household effects. But, far better than money, or houses, or land, he leaves them the name and record of a life, though humble and unobtrusive, fully spent in the service of the Master.

Brother Shuford, as already stated, died very suddenly in the city of Washington, D. C., on his return from the meeting of Synod at Newton, N. C., on Wednesday, Nov. 7, 1883, aged 65 years, 9 months and 13 days. His remains were removed to his late residence in Burkittsville, Md., where appropriate funeral services were held on Friday, Nov. 9th. The following brethren were present and participated in the solemnities of the occasion: Rev. Drs. G. L. Staley and E. R. Eschbach, Revs. J. S. Kieffer, L. G. Kremer, S. S. Miller, A. C. Geary, N. H. Skyles, A. J. Heller, T. F. and H. W. Hoffmeier, of the Reformed Church, together with five of his Lutheran brethren. Appropriate addresses were delivered by the brethren Staley, Skyles and Kieffer. The officers of the church acted as pall-bearers. A very large number of persons were in attendance.

Subsequently an appropriate memorial service was held in the church at Burkittsville, on Thursday morning, the 13th of December. There were present the

Rev. Drs. Santee and Staley, the Revs. T. F. and H. W. Hoffmeier, Skyles, Heller, Hench and Rinker of the Reformed, and Revs. Baird and Bowers of the Lutheran Church. Dr. Santee preached from the words, "For me to live is Christ, to die is gain," a sermon eminently appropriate, replete with comfort and consolation; and Dr. Staley read the preceding biographical sketch. The church was filled with his parishioners, neighbors and friends, among whom there was a considerable number from the charges he formerly served.

Brother Shuford was an earnest and good man, a respectable scholar, and an able and eloquent preacher. As a pastor he was affectionate, faithful and efficient. In his domestic and social relations he was exceptionally happy—having many warm friends and ardent admirers, who will long keep his name in grateful remembrance.

REV. JOSIAH J. PENNYPACKER.

1835—1884.

Mr. Pennypacker is represented as having been an excellent Christian brother—a man of good natural endowments and of high literary and theological attainments. His ministerial career was comparatively short; but, as will appear from the following sketch drawn by some friendly hand,* it was earnest, judicious, and successful. Although he was called away early in life, the good brother accomplished the work whereunto he was called. His life was well-spent and abounded in rich and lasting benedictions to his fellow men. Such a life, whether long or short, is an honor to its subject and worthy of all praise.

The Rev. Josiah J. Pennypacker was born in Philadelphia, December 13th, 1835. His father, however, removed to Chester county, Pa., when he was still an infant, and there he grew up. He came from one of the oldest and largest families in the State, his paternal ancestor having come to America over two hundred years ago. His numerous lineal descendants, some two or three thousand of them, celebrated the two hundredth anniversary of his arrival in this country in the year 1877.

* "Ref. Ch. Mess.," May 14, 1884.

The deceased, in his youth, enjoyed the pastoral care of the Rev. J. B. Knipe, now known and honored as one of our most aged ministers, by whom he was instructed, and admitted into the Church by confirmation in early youth. For his venerable pastor he always cherished a warm affection, which was fully reciprocated. In his letters the aged father was always accustomed to address him as his "Dear Son." Through his influence his attention was directed to the holy ministry, and his sympathies and prayers followed him throughout life.

After following the profession of teaching for a number of years, he came to Lancaster in 1859, entered the preparatory department and graduated from the College in 1864. He was diligent in his studies, and throughout his course maintained his position among the best students of his class. He was humble, respectful, amiable and conscientious; and as one of his teachers, we never heard of his saying or doing anything inconsistent with his Christian character or his standing as a student. One of his classmates was the late Judge Thatcher, of Colorado, whose recent death in the midst of his rising fame was widely deplored. Whilst he was a student he served for a while in the army and in the Sanitary Commission.

After completing his theological studies at Mercersburg, Pa., Mr. Pennypacker was licensed to preach the Gospel in the year 1867. His first charge consisted of several congregations in Armstrong county in this state, somewhat widely extended and partaking largely of a missionary character. His labors were successful, and

his congregations, after he left them, continued to grow and prosper.

From the year 1872 to 1882, he was Principal of the Collegiate Institute at Rimersburg, Pa., not far from his first field of labor. This was an institution under the care of the Church, intended to impart a specific Christian education, and to prepare young men for the college and the Christian ministry. For this position his accurate scholarship, and his industry and great perseverance, happily qualified him. But his labors were arduous, as he did most of his teaching during the week, and on Sunday usually preached or went about doing missionary work. Frequently he asked to be relieved of his duties in the school, so that he might be able to devote all his time to the ministry, in which his heart lay; especially did this desire increase as the spirit of missions began to awaken in the Church.

Accordingly he looked around for a mission field, and, on the 1st of January, 1883, he took charge of a destitute field of labor in Mercer county, Pa., to which he was assigned by the Board of Missions. He entered upon his duties with energy and youthful enthusiasm, and rejoiced in his freedom to preach the Gospel. His people responded to his generous efforts to do them good; Christian order and harmony prevailed among them; and he wrote to the Board in cheerful language in regard to the prospects of his charge.

But by this time his nervous system was in a great measure unstrung, his physical constitution having never been very strong; and in July last he was overtaken by a severe paralytic stroke, which his physician

thought would prove fatal; still he recovered in a measure from its effects, and was again enabled to attend to some of his pastoral duties. But in February last, whilst he was making a pastoral visit, he had a second attack; even from this he partially rallied, so that on the day before his death he walked out into the field, assisted by his eldest son, to breathe the fresh air of Spring. The day following, however, April 23rd, he gently fell asleep, with a clear consciousness of his approaching end, and words of prayer on his lips, in the forty-ninth year of his age.

The deceased was united in holy matrimony with Miss Sarah Jane McGinnes, of Lancaster city, in the year 1866, who, with three sons and two daughters, survives to mourn his loss and to cherish the record of his truly Christian life and good example. They have the sympathy and prayers of his brethren in the ministry, of his desolate congregations, and of many others, in this hour of their severe trial.

Brother Pennypacker, when looking around for a field of usefulness, was attracted by the spiritual wants of the Reformed people in the western part of the State, where there was still much missionary ground to cultivate. A number of our younger ministers had preceded him, moved by similar motives, and he threw his lot in with them, labored with them, and the result was that the wilderness and the solitary places rejoiced and began to bloom around them. He did his part in the missionary work of the Pittsburgh Synod, the fruit of their labors, and his name will not be forgotten. He sleeps in the Lord, and though dead, he yet speaketh.

By his life, no less than by his words, he gave his testimony to the truth of the Gospel, and this will live. Dead as to the flesh, he will be quickened in the spirit by the power of Christ, and when the Redeemer shall appear with all His saints, then shall he also appear. This is the bright side, which distinguishes the death and burial of the righteous from that of other men. One of our sweetest poets has thus happily described it :

The winds breathe low, the with'ring leaf
 Scarce whispers from the tree ;
 So gently flows the parting breath
 When good men cease to be.
 How beautiful on all the hills
 The crimson light is shed !
 'Tis like the peace the Christian gives
 To mourners 'round his bed.
 How mildly on the wand'ring cloud
 The sunset beam is cast !
 'Tis like the mem'ry left behind
 When loved ones breathe their last.
 But soon the morning's happier light
 Its glory shall restore,
 And eyelids that were closed in death
 Shall wake to close no more.

The deceased was buried at Lancaster, Pa., on Saturday afternoon, April 26th, and the funeral services, conducted by the Rev. J. A. Peters, with truly Christian solemnity, were held in the First Reformed church. Dr. Thomas G. Apple delivered an appropriate address, and Dr. Theodore Appel gave a short account of the life and work of the departed.

The ministerial brethren Fritchey, Gerhard, Dubbs, Shumaker, Stahr, Kieffer, Neff and Pannebecker were present on the occasion and most of them took part in the services, or acted as pall-bearers.

REV. JOHN B. RUHL.

1821—1884.

Father Ruhl was a good man and a faithful minister of Christ. He is mentioned with great respect by those who knew him as one who gave full proof of his high calling of God in Christ, laboring in season and out of season, so that he might finish his course with joy, and the ministry which he had received of the Lord Jesus.

Mr. Ruhl was born in Hüttengefæss, Department of Hanau, Grand Duchy of Hesse, Germany, December 14, 1821. When fifteen years of age, in 1836, he left his native country; and, in company with his father and brethren—his mother having died the year before—he came to this country, during the same year, and settled in Canton, Stark county, Ohio. Subsequently, in 1843, he felt himself called to the work of the Christian ministry, and, yielding to this sense of duty, he entered upon a course of study preparatory to the sacred office. In the absence of a Theological Seminary, he applied to the Rev. Peter Herbruck, D. D., the pastor of that place, who generously consented to give him the necessary instructions in theology. Two years afterwards, in 1845, he was examined by a committee of the Columbiana Classis, and, being found qualified for the work,

he was subsequently licensed and ordained as a minister of the Reformed Church. In 1846 he received a call from four congregations, located in Trumbull and Mahoning counties, Ohio, which he accepted and entered upon his pastoral duties. Subsequently he served also the Champion, Canfield and Paradise congregations. These churches lay in a line, running north and south, and extending thirty-three miles. This charge he served with acceptance for the space of about seventeen years. During two years, at a later period, he preached in Huntington, Indiana. In 1865 he received and accepted a call from the St. John's congregation in South West, Elkhart county, Indiana, where he continued for nine years, and labored successfully, especially at the beginning of his pastorate. During the next two years he was stationed in Spencerville, Ohio; and, in 1876, he took charge of Edgerton Mission, in the same state, and continued there two years and six months, attending to the duties of his office.

In consequence of impaired health he now returned to South West, Indiana, and resided on his small farm. Although he very much needed rest in order to recover his health, he yet took charge of the St. John's church in that place, and preached, during the first year, every Lord's day, and, during the second year, every other Sunday. But in spite of the diminished labor, his health continued to grow worse, his strength gave way; and, his increasing infirmities interfering with the discharge of his pastoral duties, he was compelled to retire from the work of the ministry and seek rest. He accordingly moved to Nappanee, Indiana, where he lived in retire-

ment. During the last four years of his life he did not serve any pastoral charge, but preached occasionally for his brethren in the ministry, when his strength permitted him to do so.

About three weeks prior to his decease, he became seriously ill, and, although his physician held out hopes of his recovery, he himself felt differently, and turned his attention heavenward. Meanwhile he bore his sufferings with much patience and cheerful submission to the will of God. In this spirit of resignation to the divine will he awaited the end of his weary pilgrimage and rest from his sufferings in the peaceful abodes of the "saints in light."

Father Ruhl died in the triumphs of the Christian faith on Sunday morning, May 11, 1884, at half-past eleven o'clock, when his spirit was released from its earthly prison and borne to the general assembly and Church of the first born in heaven. On the 15th of May, following, his mortal remains were carried to their last resting place. It was a touching scene. Both old and young crowded around the open coffin in front of the parsonage to cast a last lingering look upon the face of the sainted father who had so long and so faithfully preached to them the word of life—the precious Gospel of the grace of God. He was esteemed and loved by all, and the citizens of Nappanee showed their appreciation of the sainted father and his blessed work, by closing their business places on the day of his funeral, and by attending in large numbers the services observed on the solemn occasion, and by accompanying the funeral cortege to the place of interment—St. John's church in South West—at the distance of nine miles.

Brother Zartman, pastor of the English Reformed church at Goshen, Ind., preached an appropriate sermon on Matt. 25 : 21, and an unknown brother, the author of this sketch, preached on Job 19 : 25.

The following statement will give us some idea of the life and labors of Father Ruhl. From 1844 to 1879, he preached 3264 regular sermons, and 342 funeral discourses—organized 6 congregations—built 6 churches—baptized 725 infants and 25 adults—confirmed 577—married 119 couples—besides attending to the ordinary and special services incident to the ministerial work—such as visiting the sick, catechising the young, attending Sunday schools, and responding to the numerous other calls which are made upon the ministers of Christ.

Father Ruhl's last sickness was inflammation of the bowels. He died at the age of 62 years, 4 months and 27 days, leaving behind a distressed widow—his faithful companion, in joy and sorrow, during a period of forty years—together with a family of six grown up children, one of whom, Philip, the eldest son, is a faithful minister of the Reformed Church, in whose bosom he is laboring with great zeal and success, thus continuing the work of his sainted father.

We have used the above sketch, with some changes and additions, found in a late number of the *Kirchenzeitung* and republished in the *Hausfreund* of June 19, 1884—signed P. W. See also an editorial in the *Messenger* of June 11, 1884, the materials of which were furnished by the Rev. L. D. Leberman, who speaks in the highest terms of the sainted brother. *Requiescat in pace!*

REV. JESSE B. KNIPE.

1804—1884.

The Rev. Jesse B. Knipe was the son of Frederick Knipe and Margaret, his wife, both of whom were members of the Lutheran Church. He was born near the present town of North Wales, in Montgomery county, Pa., September 12th, 1804, and baptized June 20th, 1805. His early life was spent with his parents on the farm, where he was engaged in agricultural pursuits. Growing up amidst rural scenes, his life and character naturally received the impress of these peculiar surroundings. He was simple-hearted, pure and unaffected—a child of nature. His general training, both of heart and mind, was such as we would naturally look for in one who grew up under the genial influences of country life and in the bosom of a Christian family. He was confirmed as a member of the Reformed Church, April 15th, 1827. His early education was somewhat defective and incomplete, such as the ordinary country schools then afforded. His theological training Father Knipe received under the supervision and instruction of the sainted Rev. George Wack, at one time a prominent minister of the Reformed Church in that section of country, who was

called home February 17, 1856, aged 79 years, 11 months and 14 days.

After completing his theological studies with this truly excellent and learned man, Father Knipe was licensed and ordained to the Gospel ministry, September 30th, 1830, at the meeting of the Synod of the United States, held in the Reformed church at Hagerstown, Md., in that year. The committee of ordination were the Revs. Dr. Lewis Mayer, George Wack, A. Helffenstein, Sr., and James R. Reily. The sermon was preached by the Rev. Dr. Mayer.* At the same time a call was presented to him from the Pikeland congregation, in Chester county, Pa., which was confirmed, and Mr. Knipe installed as pastor of the congregation soon afterwards. This relation continued to exist for fifty years, with an additional service of about two years as supply.

Father Knipe's first sermon was preached in Boehm's Reformed church, June 10th, 1827, whilst he was prosecuting his theological studies, as was then customary. His first sermon at Pikeland was preached on September 10th, of the same year. This congregation was then served by the Rev. Casper Wack—father of his preceptor—at the advanced age of eighty years.

Of the ministerial and pastoral work we have only partial and somewhat imperfect records. The following statement gives us some idea of his labors and their success. During his early ministry he organized St. Paul's congregation, in Uwchland township, which he served regularly and with acceptance for nearly fifty years. He

* Minutes of Synod, 1830, pp. 16, 21; also "Ref. Ch. Mess.," July 2nd, 1834—obituary by the Rev. G. S. Sorber.

likewise organized St. Matthew's congregation, in West Vincent township, Chester county, Pa., and served it as pastor, with certain interruptions, for the space of about thirty years. St. Vincent, also, was served by him as supply, for about twenty-five years. With this extensive field of labor committed to his care, he had great responsibilities resting upon him. His duties as a minister of the Gospel he discharged faithfully and to the best of his ability. Without intermission, in season and out of season, he preached the Word of life faithfully and earnestly to thousands of his fellow-men during these stirring years of Christian activity. His efforts to do good were richly blessed. He officiated at two thousand funerals, solemnized four hundred and ninety-six marriages. No accurate account of the number of baptisms and confirmations could be obtained. This is to be regretted, as from his general activity and zeal in the work of the Master, there is no doubt but that the number of those whom he introduced into the covenant and Church of God by baptism, and of those whom he confirmed is very great. Many of these his spiritual children will rise up and call him blessed.

Father Knipe relinquished the pastorate of his first and only charge with the close of his active ministry, and only when he felt the weight of years pressing heavily upon him. But even after being released from these binding duties as a regular pastor, he still continued his labors of love, aiding as frequently as his strength would permit, his younger brethren in the ministry. His public labors were brought to a close with his ministrations

at St. John's Reformed church, in Phoenixville, Pa., Dec. 23rd, 1883.*

In his social life Father Knipe was modest and retired. His natural disposition inclined him to seek the privacy of home and its pleasures. He was married September 3rd, 1839, to Miss Mary Mosteller—the service being performed by the late Rev. J. F. Berg, D. D., then pastor of the Race Street Reformed church, in Philadelphia. They shared together the joys and sorrows of life for nearly forty years—his companion having been suddenly called to her spiritual home on high, November 16th, 1878, aged 73 years, 3 months and 3 days. The stirring and eventful life of Father Knipe himself ended on Wednesday, June 18th, 1884, when he calmly fell asleep in Jesus, aged 79 years, 9 months and 6 days.

During the weary months of his last and severe illness, he bore his sufferings with patience and Christian fortitude—meekly submitting to the dealings of his heavenly Father—pronouncing many a blessing upon his children in the Gospel. He has gone to his rest—to be “forever with the Lord,” and no more appropriate epitaph can be placed on his monument than the saying of our Saviour in regard to the good Nathaniel: “Behold an Israelite indeed, in whom is no guile.” His modesty, simplicity, gentleness and freedom from all pride were characteristic and striking.

The funeral services of the sainted father were held in the Pikeland Reformed church, on Monday, June 23. At the request of the venerable father, his succes-

* See obituary in “Ref. Ch. Mess.,” July 2nd, 1884, ut supra.

son, the Rev. S. P. Mauger, preached an interesting and instructive sermon on Heb. 12: 14 — “Follow peace with all men, and holiness, without which no man shall see the Lord”—words highly suggestive and beautifully characteristic of the man and the work of his calling! Brief addresses were delivered by the Rev. Drs. Klopp and Van Horne, and Rev. H. M. Kieffer. In addition to the above, the following Reformed ministers were also present and assisted in the solemnities—Revs. Sechler, Evans, Wettach, Spangler, Johnston, Stoner, Butler, Sorber, and the Rev. Dr. Clapp, President of Catawba College, Newton, N. C. The following ministers of sister Churches were likewise present: Lutheran—Revs. Weaver, Raby, Hackenburg, Deck and Neff; Baptist—Revs. Griffith and Irey; Methodist—Rev. Quimby; Presbyterian—Rev. W. S. Knipe. The funeral services were largely attended by his former parishioners and other friends who came to show their appreciation of the sainted father.

The following additional facts in regard to the life and labors of father Knipe were furnished substantially by the Rev. S. P. Mauger. In his early ministry he preached in various school houses in connection with the congregations composing his regular charge. His first place of residence was near Lionville, Chester co., where he lived about sixteen years. He then bought a home a short distance north of Chester Springs, where he spent the remainder of his long and useful life. In addition to his pastoral work he also taught school occasionally during the early part of his ministry—thus making himself useful to the young and rising genera-

tion. Father Knipe never had any children of his own; but he showed his appreciation of the young men of his time by aiding many of them in the way already indicated, and also by furnishing the necessary means to some who felt themselves called to prepare for the work of the ministry. Among these were the sainted Hannabery and Pennypacker, who preceded him to the eternal world. His kindness to the poor was very great. The various benevolent operations of the Church also received his cordial approbation and liberal support, which his modesty did not suffer him to make known to the world. He was a man of peace—simple, quiet and unostentatious in his habits. In his younger days he was active—quick in his movements. He preached principally in the English language. In the early part of his ministry he wrote out his sermons, while his later efforts were mostly extemporaneous. His last sermon was on the second coming of Christ.

His remains were placed beside those of his wife—the faithful companion of his life and labors—awaiting the resurrection of the body and the life everlasting in the world to come. “Blessed are the dead which die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors; and their works do follow them.”

REV. LEWIS C. HERMAN.

1813—1884.

The subject of this sketch was the son of the Rev. Frederick L. Herman, D. D., and his wife Mary Johanna, whose maiden name was Fiedt. He was born in Hanover township, Montgomery county, Pa., Oct. 3, 1813. In early infancy he was dedicated to God in holy baptism, and, at a later period, confirmed and thus received into full communion with the Reformed Church of which his father was an able, efficient minister. He grew up in the paternal mansion and amidst the social and religious influences which characterized the pastor's family. His elementary training, as well as his special preparation for the holy ministry, was received under the care and supervision of his learned and accomplished father.

When quite young, he taught a select school in Maxatawny township, Berks county, Pa.

He was licensed by the "Free Synod" at Reamstown, Pa., in 1831, and ordained at Shæfferstown, in 1833, when only twenty years of age. At this early period of life he took charge of Salems Church (Friedens Kirche) in Albany township, Berks county, Pa., and served the same for the term of eight years, making

a journey every four weeks of thirty-five miles—having his residence at the time with his venerable father in Montgomery county. After resigning as pastor of this congregation, he took charge of what was called the Hill Church (Berg Kirche) in the same county, and soon afterwards connected with it another congregation situated in the same section of country, about four miles distant from the former. These two congregations he served about fifteen years. In the meanwhile, however, and for a considerable time afterwards, he also served Pottstown and Boyertown. Finally, after serving his divine Master about thirty years in the character of a minister of the blessed Gospel, he retired from the active duties of his office, in 1860, in consequence of the increasing infirmities of age and the general failure of his health. During the last twenty-four years of his life he lived in peaceful retirement, preaching as opportunities presented themselves for his brethren in the ministry. The closing years of his long life he spent in the family of his brother, Dr. A. J. Herman, a medical practitioner residing in Carlisle, Pa.

During his residence in this place he was a regular attendant on the services of the Reformed Church under the pastoral care of the Rev. A. H. Kremer, D. D., who speaks in very high terms of his excellent Christian spirit, and of his consistent life and conversation. In a letter received from him after the decease of father Herman, Dr. Kremer says: "During my ministry here he has been very attentive to our church services, both morning and evening, on the Sabbath day, and frequently attended the weekly services also. I never knew

him to be absent from a communion service; and he ever manifested a devout and truly Christian spirit."

Father Herman never had a family of his own; hence his stay, during the latter part of his life, with his brother, as well as his continued residence in the paternal mansion in the early period of his life and ministry. He died at the house of his brother, in Carlisle, Pa., July 14th, 1884, aged 70 years, 9 months and 11 days. He was buried in the Ashland cemetery on the following Thursday; the Rev. Dr. Kremer, assisted by the Rev. Geo. E. Addams, officiated on the solemn occasion.

We had only a slight personal acquaintance with the deceased; but we always regarded him as a man of an excellent spirit—mild and amiable, humble and devout—a loving, gentle and consistent follower of the meek and lowly Jesus, and a faithful minister of the Gospel of the grace of God. He sleeps in the Christ, awaiting the resurrection of the body, and the life everlasting in the world to come.

REV. JOHN CHARLES HENNEMAN.

1815—1884.

The subject of this sketch was a foreigner by birth, and partly also as to his education, at least in its earlier stages. The materials for an account of his early life are very scant, and those that we possess are not very satisfactory. We follow, in our history, mainly the obituary notice prepared at the time of his death by the Rev. J. M. Grether, and published in the different church papers.* This account needs many corrections in order to bring it into harmony with the real facts in the case—especially as regards the time of his licensure and ordination, and the scene of his early ministry. The necessary changes in language and the corrections as to matters of fact will be made as we pass along and incorporated with our sketch.

The Rev. John C. Henneman, late of Glade, Jackson county, Ohio, was the son of Philip Henneman. He was born on the 4th day of June, A. D. 1815, in Harhausen, parish of Holzapple, county of Wiesbaden, in Nassau. In early infancy he was received into the Church and covenant by holy baptism. In later years

* See "Chris. World," Sep. 25, 1884; and "Ref. Ch. Mess." Oct. 8, 1884.

he was catechised according to the European custom, and, by the rite of confirmation, received into full communion with the Reformed Church. Subsequently his religious convictions deepened and he was moved to become a minister of the Gospel of our Lord and Saviour Jesus Christ ; on which account he entered the Mission House at Barmen, Germany, but when a stoppage occurred at the death of Inspector Dr. Richter, he emigrated to America, and entered the Theological Seminary of the Reformed Church at Mercersburg, Pa., where he completed his studies in 1847—48. He was licensed by the Westmoreland Classis in 1848 (Min. O. Syn., 1848, p. 14) and ordained by the same Classis in 1849, (Min. O. Syn., 1849, p. 20) having charge at the time of six congregations in Jefferson and several adjoining counties, in western Pennsylvania.

In the meantime Miss Anna Amelia Wilflug also came over from Germany to this country and he took her for his life-companion by marrying her on the 26th day of September, 1848. They were blessed with four children, of whom one has already gone before him into the unseen and eternal world. His labor in the ministry, as near as I can ascertain, is as follows: Three years he preached within the limits of Westmoreland Classis, in the western part of Pennsylvania ; afterwards he came to Brown county, Ohio, and preached two years there. From thence, in 1853, he was called to Columbus, Ohio, and preached four and a half years there. Afterwards he came to Beaver, Pike county, Ohio, and preached in a number of widely scattered congregations in Pike and Jackson counties. The people gave him

praise for being punctual and careful to always fill his appointments. Wind, bad roads, rain and storm he never feared, and he was greatly beloved and respected, and showed himself a particular friend of young people and children, and labored many years with great success among them while he continued serving these congregations, up to within the last ten years, when he did not serve a charge, but often assisted his brethren in the ministry, and sometimes even preached for them.

He baptized at least 647 souls, as we learn from his official record, and probably also confirmed nearly that many. He also married a great many in the course of his extended ministry, and faithfully visited and comforted the sick and the dying. His life was full of toil, care and labor, not only in connection with the ministerial office, but also otherwise. By industry and care, he secured for himself a comfortable home of about 100 acres of land. Here the widow and one son now remain. Two weeks he was confined to his bed with inflammation of the abdomen and an accompanying fever, during which time he perceived that his departure was nigh. On Friday evening, Sept. 12th he partook of the holy communion with his family, after which he assured us he was ready and willing to depart. At one time they say he looked up towards heaven with a kind and joyous look, as though to view the place of his future destination with joy. Of the writer of these lines and others he kindly took leave, when visiting him the last time, on Saturday, after we had prayed together. He departed in peace early on Sunday morning, Sept. 14th, 1884, aged 69 years, 3 months, and 10 days.

An unusually large number of people came to honor

him and testify their love and esteem by accompanying his remains to their last resting place. Rev. Augustus Toensmeier of Ironton preached from Job 4: 3—4. “Behold thou hast instructed many, and thou hast strengthened the weak hands, thy words have upholden him that was falling, and thou hast strengthened the feeble knees,” in connection with Heb. 13: 7. “Remember them who have the rule over you, who have spoken unto you the Word of God, whose faith follow, considering the end of their conversation.” The writer spoke from the text selected by the departed—2nd Tim. 4: 7—8. “I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them that love His appearing.” The congregation sang a hymn selected also by the departed, in German, “*Ich habe nun den Grund gefunden;*” in English we sang “I am going home.”

His remains were interred in the Reformed cemetery at Beaver, in Pike county, Ohio, the place of his late residence.

The following items in reference to the person and character of the deceased, were kindly furnished by our friend, the Rev. Frederick Strassner: Brother Henne- man was of medium size, dark complexion, showing marks of small-pox from his childhood. He possessed great endurance, was temperate in his habits, but somewhat nervous: travelled mostly on horseback; was a good pulpit orator—possessing a very extensive knowledge of the Holy Scriptures. He was a good man and a faithful minister of the Gospel of the grace of God.

REV. DANIEL ZIMMERMAN.

1814—1884.

Father Zimmerman was a native of Germany, where he was born January 30th, 1814. In early life he lost both his parents, and, as an orphan, was left to take care of himself as best he could. Unfortunately, too, he was deprived of the patrimony to which he was entitled. This rendered his lot a very hard one, and frequently put him to great inconvenience. When he had reached the age of manhood, he was married to Miss Charlotte Schneider, with whom he lived in peace and harmony for the space of fifty years. This union was blessed with nine children, three of whom, together with the mother, preceded him to the eternal world. They left six children, twenty-five grandchildren and three great-grandchildren to mourn their loss.

In the year 1834 Mr. Zimmerman came to this country in company with his family, and settled in the vicinity of Galion, Ohio. As there was no Reformed church in Galion at that time, Mr. Zimmerman united with the Methodist Episcopal Church, in connection with which he labored for some time as a local preacher. When, at a later period, the Rev. Dr. Max. Stern commenced his labors in that place, Mr. Zimmerman returned with his

family to their mother Church. Under the direction of Dr. Stern, he became a minister of the Reformed Church in 1859, having been received from the M. E. Church by the Tiffin Classis.*

Since his union with the Reformed Church, he has been a very earnest and successful laborer, especially in that particular section of Ohio. For many years he served what is now called the Whetstone charge, together with a congregation in Morrow county, and also occasionally, especially during vacancies, the congregation in Bucyrus, and others in the neighborhood, as we learn from a sketch of his life and ministry prepared by the Rev. Dr. J. H. Klein, who further says that he may justly be regarded as one of the Fathers of the Heidelberg Classis. With equal zeal and fidelity he likewise served as Treasurer of the Board of Domestic Missions of Heidelberg Classis during a period of about ten years, and for a time, also, as travelling missionary, without any effort to shirk the hardships incident to his calling. He acted the part of a faithful and earnest laborer in the vineyard of the Lord.

During the last seventeen years of his life he resided with his family in the city of Galion, and was therefore obliged, in the prosecution of his ministerial work, to make long journeys. During the last seven years of his active life he faithfully served the congregation in Ashland, Ohio, at the distance of thirty miles from his place of residence. By this congregation he was very highly esteemed and tenderly loved, so that they reluctantly consented to his retirement from the pastorate of their

* Min. Syn. of Ohio, 1860, p. 15.—“Hausfreund,” Jan. 1., 1885.

church, and only when his bodily infirmities absolutely required him to cease from the active duties of the ministry.

His faithful companion was called away about a year prior to his own demise. After her death his health gradually gave way, and he is said to have frequently remarked that he would soon follow her to the spirit world. He suffered from a complication of diseases. Dizziness and a troublesome cough, with pain in the chest, constituted his chief ailment. His gait became very unsteady and hesitating, and he was seen gradually declining and thus slowly but surely approaching his end. He, however, continued to preach up to the close of the month of August preceding his death, but always with great difficulty. Brain disease, with a total loss of appetite, finally supervened, and the man, before so strong and robust, became day by day more feeble, until his strength was completely exhausted, and he was finally released from his sufferings by the gentle hand of death. He was tenderly cared for by his family—the mother having, at an earlier period, been called away to await his coming in the other world.

Father Zimmerman departed this life at his late residence in Galion, Ohio, December 10th, 1884, aged 70 years, 10 months and 11 days. His funeral took place on the 13th of the same month. The Revs. Dr. J. H. Klein and J. Winter delivered funeral discourses in German, and the Rev. E. D. Miller and a Presbyterian minister made addresses in the English language. *Requiescat in pace.*

REV. HENRY KING.

1802—1885.

Mr. King was born in Rockingham county, Va., October 23rd, 1802, and died in Baltimore, Ohio, on Sunday morning, January 25th, 1885, aged 82 years, 3 months and 2 days.

The deceased Father was the son of John King, and was the youngest member of a family of ten children, seven sons and three daughters. His mother's maiden name was Catherine Baum. He was blessed with pious parents, who early in life consecrated their child to God in holy baptism. The sacramental rite was administered by the Rev. Dr. Brown, of the Reformed Church.

After being properly instructed in the doctrines and duties of religion, he was confirmed by the Rev. George Weisz, when about fifteen or sixteen years of age. He was then living on a half-section of land about five miles north of Somerset, Perry county, Ohio, to which place his parents moved in the Spring of 1803; and he remained at home and continued to work on the farm until about 1822. He was then a young man twenty years of age; and feeling himself called to devote the remainder of his life to the work of the ministry, he entered upon a course of study, with this end in view, un-

der the direction of the Rev. George Weisz, of Lancaster, Ohio. He continued under his care and training for a period of three years. There were certain other young men who were pursuing a course of study, under the same instructor, at the same time. Their names were Descombes, Long, Hillegass and Keller. The advantages for receiving a theological education were by no means then what they are now, but the young men no doubt endeavored to prepare themselves as well as they could for their future life-work.

During the last year of his course of study, he was engaged in preaching occasionally in certain congregations near Bremen, Ohio. He was ordained to the office of the Gospel ministry in the year 1825, and, according to the best recollection of the deceased, this took place at a meeting of Synod held in Germantown, Montgomery county, Ohio. He preached his first sermon after his ordination at the dedication of the St. Peter's church, in Fairfield county, Ohio, in the year 1825. After this event he received a call to become the pastor of four congregations in Pickaway and Ross counties, Ohio. The names of the congregations were Tarlton, Kinnickinnick, Adelphi and Dutch Hollow. He accepted of the call, and served these congregations, though widely separated, between thirty and forty years, during which time the membership was largely increased under his ministry. He entered upon his labors in this, his first pastoral charge, in the month of May, 1825. On the 13th of December of the same year, he was married to Magdalena Drum, with whom he lived in holy wedlock for over fifty-nine years.

During the time of his pastorate in this first charge, he organized four congregations, which were afterwards known by the names of the Jerusalem, Walnut, Ringgold and Zion congregations. Three of these places of worship were located in Pickaway, and the second one named, in Ross county, of this state. The services were conducted in the German language, with occasionally an English sermon. He was at this time regularly engaged in preaching in eight congregations, from four to eight miles apart, travelling a distance of over one hundred miles every four weeks in order to serve all the congregations placed under his care.

In the course of time it was thought necessary that there should also be preaching regularly in the English language, and accordingly, the Rev. George Strickland was chosen as an assistant, and he served the congregations for a period of about six months in this way, after which he went to some place in the East and died. The congregations were afterwards supplied with English preaching by the Rev. Samuel Jacobs.

The deceased resided at this time in Tarlton, Pickaway county, Ohio; and, after the conclusion of his labors as pastor of these congregations, he moved to Somerset, Perry county, Ohio, and served the congregations of the Thornville, then known as the Somerset, charge, as a supply for the period of one year. He then moved to Baltimore, Ohio, and became the pastor of the Union charge, consisting of three congregations, and known as the St. Michael's, St. Jacob's and St. Peter's congregations, which he continued to serve in both languages for twelve years. These congregations were constituted a pastoral charge during the ministry of Father King.

After his resignation, in consequence of inability to render the service required in the charge, he moved to Bremen, Ohio, and preached in the Mt. Zwingli and Jerusalem congregations as a supply for some time, and then moved to Stoutsville, and was engaged in serving the Stoutsville and Ringgold congregations for about one year. He then returned to Baltimore, where he continued to live until the end of his days and of his labors on earth.

During the latter period of his life much of his time was spent in canvassing for the sale of family Bibles and other religious books. He was successful in disposing of a large number of books in Fairfield and the adjoining counties. He found many old and fast friends wherever he went, who were always willing to encourage him in selling such books, and thereby aid him in securing a livelihood.

It was while thus engaged in the month of July, 1884, that he received an injury which occasioned him much suffering, and from which he never fully recovered. One day, when in the act of getting into his buggy, at the house of a certain family living in the vicinity of the St. Jacob's congregation, his foot slipped, and he fell against the side of his buggy; he ever afterwards suffered more or less from the injury occasioned by the fall.

During the last few weeks of his life he was indeed a great sufferer. His trust, however, was continually in the Lord. He knew in whom he believed, and was well persuaded that He who died for him, would give him the victory over death and the grave. The hour for his departure came early on Sunday morning, January 25th,

1885, and we confidently believe that he is now enjoying the sweet rest of heaven, for which he so earnestly longed.

The deceased was the father of ten children, three sons and seven daughters, all of whom are still living, save one son, who preceded him to the eternal world nearly thirty years ago. There were also born unto him and his aged companion, who is still with us, twenty-eight grandchildren and ten great-grandchildren.

The funeral took place from his late residence at Baltimore, Ohio, on Wednesday, January 28th. There was present a large concourse of relatives, friends and old parishioners of the deceased, who showed by their attendance and their tears of sympathy the high regard in which this aged father and servant of Christ was held.

The funeral services were held in the Reformed church at Basil, Ohio. The following ministers were present and took part in the services: Revs. A. Henry, James Heffly, A. Casselman, G. W. H. Smith, of Lancaster Classis, and Rev. M. Loucks, editor of the *Christian World*, Dayton, O. Rev. Hall, of the M. E. Church, and Rev. Reinhold, of the Evangelical Church, were also present and took part in the services.

The obituary was read by the pastor, the Rev. G. H. Leouard, by whom this sketch is mainly furnished.* Revs. Henry, Casselman and Loucks made appropriate remarks. His remains were laid to rest in the beautiful cemetery located between the two towns of Basil and Baltimore, at the entering in of the gate. This seems a fitting spot for the resting place of this patriarch of the

* "Christian World," February 5th, 1885, and "Ref. Ch. Mess.," February 11th, 1885.

Church. Thus closed the last sad rites of one whose character stands out as the greatest legacy he could leave to those who are left to mourn his death.

Father King appears to have been a good man and an excellent pastor. He labored faithfully in the vineyard of the Lord, and his name and services will be held in grateful remembrance by those to whom he preached the blessed Gospel of Christ.

REV. JOHN G. FRITCHEY.

1802—1885.

It affords us sincere pleasure to record the long and eventful life of this aged father, whose ministry extended over a period of fifty-six years or more. He was one of the first ministers educated and qualified for the sacred office in the Theological Seminary of the Reformed Church in this country, then located at Carlisle, Pa. It is pleasant to know that this first student in our school of the prophets, approved himself a faithful and earnest laborer in the vineyard of the Lord, and a dutiful son of the Reformed Church in this country. A beautiful and appropriate sketch of his life and labors has been prepared by his intimate friend, the Rev. Dr. E. V. Gerhart, which, with very slight changes and additions, we here give in place of our own. The writer says:*

This aged minister of the Reformed Church was born of Christian parents, near Harrisburg, Pa., February 7th, 1802. His father, a member of the Roman Catholic Church, was a foreign German, who emigrated to America in early manhood and located in the vicinity of Harrisburg, where he was married to a Miss Bucher, a member of the Reformed Church, and a sister to the fa-

* "Ref. Ch. Mess.," March 25th, 1885.

ther of the Rev. John Casper Bucher, D. D., now residing at Lewisburg, Pa. With the father's approval, though he himself never became a Protestant, the children were brought up in the Reformed faith.

In his nineteenth year, Mr. Fritchey was taught the doctrines of the Heidelberg Catechism, at the Stone Church, five miles from Harrisburg, by the Rev. John Winebrenner, in 1821, then the popular pastor of Salem Reformed church, in that city, and by him was received into full membership by the rite of confirmation. At the instance of his pastor, he entered a classical school at Sandy Hollow, taught by a Mr. Cummings, a graduate of the College of New Jersey, Princeton, where he pursued the study of Latin and Greek for two years, preparatory to a course of theological training.

In the Spring of 1825, by invitation of Mr. Winebrenner, young Fritchey accompanied his pastor to Carlisle to attend the formal opening of the new Theological Seminary then and there established by authority of the Synod at Bedford, Pa., October, 1824. He witnessed the inauguration of the first Professor of Theology, the Rev. Lewis Mayer, D. D., and became the first student of this institution.

Having completed his theological studies, he was, in 1828, licensed and ordained as a missionary, his original intention being to labor in destitute regions of the West; and with this intent he left his home, travelling toward the setting sun. Arriving at Chambersburg, he was dissuaded from his western purpose by the pastor of the Reformed Church, the Rev. F. A. Rahausser, who directed him to the large vacant fields of North Carolina.

Before leaving home on his important mission, he was married to Miss M. A. E. Hendel, a granddaughter of the Rev. Dr. William Hendel, at one time pastor of the First Reformed church in the city of Lancaster. Accompanied by his faithful helpmate, he started for the field of his future labors; and after a journey of two weeks, he reached Lincolnton, in N. C., where he was received with great rejoicing by many prominent families of the Reformed Church that had for a period of sixteen years been without a pastor. Here Mr. Fritchey labored for twelve years with unflagging zeal and great success. At that time there were also a number of Reformed churches vacant in South Carolina, situated about seventy miles from Lincolnton. These he frequently visited, and ministered to them, until he at length succeeded in obtaining for these South Carolina churches a pastor in the person of the Rev. Wm. C. Bennett.

Unwilling to bring up his growing family in the midst of slavery, he resigned in 1840, and returned to Pennsylvania. He was successively pastor at Mechanicsburg, in Cumberland county, at East Berlin, in Adams county, and for thirteen years at Taneytown, Md. In each of these pastoral charges he was an active workman, gathering together the scattered sheep of the fold, teaching the Catechism to the young, organizing new congregations, building new churches, fostering weak enterprises, and with singular persistency aiming by all available means to strengthen the Reformed Church, and enlarge her borders.

About twenty years ago he removed to Lancaster, not to retire from ministerial service, but rather to en-

gage in missionary activity in Lancaster county. At once he began to labor in the weaker churches. Under the direction of Classis, he served successively New Holland, New Providence, Millersville, Elizabethtown, Maytown, Shoop's Church, and finally the Zwingli German church at Harrisburg; not to speak of other places to which from time to time he ministered as occasion required. In all these fields he labored as a supply, his plan being to nurse the churches into life and spiritual strength, so that they might be able to call and support a pastor. As soon as he succeeded at one place, he withdrew and entered another field similarly situated. Thus, by increasing the membership, developing their liberality, paying off old debts, erecting new churches, and new parsonages, he succeeded in transforming missionary fields into self-supporting charges, and in locating four or five pastors. His last work was the Zwingli church. Finding the congregation burdened with a comparatively heavy debt, and the income insufficient to pay the annual interest, he resolved to reduce the debt, and, though beyond fourscore, he persevered in the endeavor, regardless of excessive heat, until his end was accomplished. The debt was so far reduced that the property was made safe, and the congregation was thought able to carry the balance without embarrassment.

Father Fitchey was noted for his lively interest in the the missionary work of the Reformed Church. This spirit characterized the man from the day he left the Seminary until he lay on his death-bed. He often regretted that he was constrained to leave North Carolina, where in so many directions there was open a door of usefulness, and

the number of Reformed ministers was so disproportionate to the demand. During the last year or two, he often remarked to me privately that his concern for the progress of Christ never abated. He felt as deep an interest in all the institutions and all the operations of the Church as he had done when he was able to preach three or four times on Sunday. When, during the last week of his life, I sat at his bed-side from day to day, he would at intervals inquire concerning the success of new missionary enterprises. "I am too weak to talk," he would say, "you talk to me, and tell me about the Church; how about that new mission in New York?" On the last day his son had to read the headings of articles in the *Messenger*, that he might know what there might be in it that he wished to have read to him. Two hours before his death he inquired about the churches in California. To one who did not know the man, it might have seemed that his mind was wandering. But this action of his mind was none other than the missionary spirit of his ministerial career asserting itself to the last hour. This is the more noteworthy, inasmuch as for nearly two weeks he was a great sufferer from extreme disability, distressing nausea and intense bodily pains.

Moved by such lively interest in the kingdom of Christ, Father Fitchey was distinguished for untiring practical activity; his chief concern being to labor in the service of the Church, regardless of ease and quiet, and indifferent to out-door exposure. Always willing to respond to a call, and never seeking for an excuse; he manifested the same readiness to minister to the destitute at eighty as he had done at fifty.

His long and active ministry was to him a joy. Never did he appear to lapse into a state of spiritual languor or indifference. He at no time intimated that he had done enough ; that others might now take his place ; or that he was weary of unceasing toil. Instead, it seemed to be his spiritual meat and drink to teach and preach, and minister in spiritual things to any and all who might need his services. Though I have known him from my boyhood, though a member of the same Classis when I was pastor at Gettysburg, and intimately associated with him for about twenty years at Lancaster, I have never known him to be depressed. Disappointed he often felt, and a failure of an enterprise, here or there, would give him pain, but the thought of giving up or relaxing ministerial activity never entered his mind. Of his personal character I can speak with freedom. Father Fritchey is to be honored for his godly simplicity, his sincerity, candor, and thorough moral honesty. In his make-up there was not a single crook of duplicity or cunning. His real purposes were ever in his words. His inner feelings spoke in his manner without a gloss. All that was in him came to the surface : sometimes in a blunt way, or in rather strong phraseology. If he agreed with you in sentiment, you would soon know it, and you could rely upon him. If he differed with you, he was not slow to say so in plain terms. But difference of opinion did not affect his fraternal sympathy and confidence. During the controversies that distracted the Church, he loved the brethren, who commanded his personal confidence unchangeably, whether he could, or could not share their opinions on the question at issue.

Of course Father Fritchey also had peculiar faults ; to these I have not closed my eyes. But of an aged, faithful minister of Christ, who has overcome, it is enough to speak of the good that was in him and the good he did, especially as none of his shortcomings require me to erase a line or word of what has been set down in love.

As regards his missionary zeal, his untiring activity, his delight in fulfilling his ministry, and his buoyant spirit under trials and disappointments, Father Fritchey was a remarkable man ; and his ministerial career honors the Church which with all his heart he loved.

It is a pleasure to record the fact that a man of so much devotion to the Master, who, for the long period of fifty-five years, witnessed a good confession, and departed in the triumphs of the faith which without faltering he preached, was the first student of our Theological Seminary.

Father Fritchey died at his residence, in Lancaster, Pa., on Thursday evening, March 12th, aged 83 years, 1 month and 5 days.

The funeral services were held in the First Reformed Church, on Monday, the 16th, at 1 o'clock, p. m. A large audience testified their respect for the memory of the deceased, among whom were a number of his ministerial brethren, and many friends from various directions, representing the many congregations to which he administered the sacraments and preached the word.

The remains were taken by rail to Mechanicsburg, Pa., for interment.

Mr. Fritchey's wife has been dead for several years ;

one of his sons was accidentally killed; the deaths of his daughters Misses Fanny and Martha are well remembered as sad domestic afflictions of later occurrence; and there survive him two daughters and three sons—Mrs. S. Ellen Eberly, wife of Joseph Eberly, of Mechanicsburg, Cumberland county, Pa., Mrs. Laura J. Roth, wife of Dr. A. A. Roth, formerly of Lancaster, now of Frederick, Md.; Alfred N., Joseph U. and Addison H. Fritchey, Esq. Among the deceased's posterity are seventeen grandchildren and seven great-grandchildren.

REV. AUSTIN HENRY.

1845—1885.

Some one has said that “the good die first,” and the experience of the world often verifies this saying. Not unfrequently are we called to follow to the grave the remains of persons especially distinguished for their good qualities, who are called away in the morning of life and amidst the most pleasing prospects of usefulness among their fellowmen. Undoubtedly the Lord hath need of them higher up, and, as the only legitimate disposer of human events, calls them away when it is best for themselves and for their fellowmen among whom their lot was cast. It was so in the present instance. The subject of this notice was a young man of excellent Christian character, high culture, and of much promise for the future of the Church. His presence and agency on earth appeared of high importance; yet it pleased the Lord to remove him just when both his natural endowments and his acquired powers of successful labor seemed to be in the greatest requisition, and gave assurance of the highest degree of usefulness in the Church and the world. Such, however, are the ways of God—mysterious and inscrutable to the gaze of the human eye. He sends laborers into His vineyard, when

needed, and removes them again when their work is finished without consulting our wish or convenience.

Austin Henry was born near West Alexandria, Preble county, Ohio, August 17th, 1845. He united with the Church at an early period of life—when only fourteen years of age—under the ministry of the sainted Rev. Adam Kendig, who, like his son in the faith, also died very young. Mr. Henry was early impressed with a sense of his duty to serve the Lord in the holy ministry, as well as in the humbler capacity of a private member of the Church. This impression grew stronger with increasing years, until it ripened into a fixed purpose to make the preaching of “Christ and Him crucified” the work of his life.* With this end in view, he entered Heidelberg College, at Tiffin, Ohio, in the Spring of 1864, when not quite nineteen years of age. He took a full classical course, graduating in June, 1870. During his student life no one had more and truer friends than Austin Henry. Then, as the poet says,

“ He knit to him
The hearts he opened like a clasped book.”

After graduating in the College, he entered the Theological Seminary, in which he continued two years.

He was examined and licensed at the meeting of the Ohio Synod, in May, 1872, at Canton, Ohio. Three theological students were examined at this Synod, of whom two are now among the sainted dead, and one still remains as a sentinel on the watch-tower of Zion.

* “Christian World,” April 16, 1885—obituary by the Rev. M. Loucks.

Soon after his examination and licensure, he received and accepted a call from the Kinnickinnick charge in Ross county, Ohio, entering upon his labors as pastor in October, 1872. Soon after entering the field, a committee from Lancaster Classis ordained him to the Gospel ministry and installed him as pastor in charge. On the 26th of December, 1872, he was married to Miss E. Ione O'Connor, of Tiffin, Ohio.

He continued his pastorate in his first charge through a period of ten years, and a most fruitful and pleasant pastorate it was. He became endeared to the people, and it was with great reluctance that they consented to his removal from their midst.

He was unanimously elected as pastor of the Winchester charge, August 19th, 1882, and, in the latter part of September, 1882, removed with his family to Canal Winchester, Ohio, the scene of his future labors, and the place of his closing efforts in behalf of God's kingdom on earth.

His labors in this charge were quite arduous, and, as time passed on, his work extended. He was not long in forming the same attachments here as in his first charge. The people soon found in him a pious and devoted minister, a true friend, an amiable companion, and a most sympathetic pastor. In the church and out of it, the circle of his acquaintance was large and the attachments strong. He was greatly loved by old and young. He had a word and a smile for all, and his hand was readily extended to every member of the human family. He was in every respect everybody's friend and favorite.

In his work here he was abundantly blessed. His predecessor, the Rev. S. P. Manger, had commenced the erection of a fine new church in the town, which was finished and dedicated in the Spring of 1883. From that time on the work seemed to extend with more rapidity than ever, and now the new church is too small to comfortably accommodate the Sunday school and the congregation. Numbers have been added to the various congregations of the charge since his pastorate there, and scores more were just ready to have his hands laid upon their heads to be received as members of the Christian Church, and we trust that his wishes may be carried out by them in presenting themselves at the next opportunity to be received by his successor in office into full communion with the Church. This was his dying prayer and request. During his pastorate in the Winchester charge, extending over a period of two and a half years, he officiated at thirty-one weddings, forty-nine funerals, and received sixty-two persons into full membership with the Church, and had fifty-nine baptisms.

During his entire ministerial work, he administered the sacrament of baptism to 168 persons: received into full membership with the Church 163; preached 140 funerals and officiated at 114 weddings; and during his ministerial life he preached about 1500 sermons, besides lecturing and officiating in some minor services. At the time of his death he had several catechetical classes, which he met once every week.

In different periods of his life he was honored by being president of Classis, and member of various important Boards. Last Fall at the meeting of the Ohio Synod, at Delaware, Ohio, he was chosen president.

But the busy, useful life must be interrupted. A veil must be drawn over the work so well done, until the day when the Great King shall unveil the work of this artist to the great congregation of the redeemed. It will then be seen in all its perfection and glory.

Can that man be dead
Whose spiritual influence is upon his kind?
He lives in glory, and his speaking dust
Has more of life than half its breathing moulds.

What was the closing scene of this eventful life? This was just such a scene as Bryant describes when he says:

“Death should come
Gently to one of gentle mould like thou,
As light winds, wandering through groves of bloom,
Detach the delicate blossoms from the tree.”

When it became apparent that recovery was impossible, this servant of Christ arranged everything like one preparing to leave home for a season. He fully arranged for his funeral, distributed his tokens of love, and calmly set his house in order.

Mr. Henry died in great peace and Christian resignation at his late residence at Canal Winchester, Ohio, April 6th, 1885, aged 39 years, 7 months and 20 days.

His funeral took place on Wedneshay, April 8th, at Canal Winchester, O. Speaking of his burial, he requested to be buried among his people, saying: “I know they love me, and I love them.” The church was appropriately draped, and there, in solemn stillness, stood his empty chair. The church was crowded to its utmost capacity, and scores left who could not gain admittance.

This congregation was largely composed of parishioners, but there was also a large number of persons from other churches, for he was loved by all. This again showed that the death of a minister touches the community on every side, and in this instance the community was in deepest mourning.

The following ministerial brethren were present: Revs. J. Vogt, D. D., G. H. Leonard, A. Casselman, F. M. Shultz, L. B. C. Lahr, D. M. Christman, J. Heffley and the writer. Rev. G. W. H. Smith, of Lancaster, was prevented from being present on account of a funeral in his own charge.

By request of Brother Henry, Rev. J. Heffley conducted the services and made the opening address. He said if he were to choose a text appropriate to the occasion he could find none that would be better adapted than Paul's declaration, "God forbid that I should glory, save in the cross of our Lord Jesus Christ." His words were very impressive and touching, and it was a high tribute to the memory of one with whom he was daily associated for the past two and a half years. Dr. Vogt, of Delaware, Ohio, also made a very comforting address on the wise providence of God in affliction.

Rev. L. B. C. Lahr, of Kingston, Ohio, the successor of Brother Henry in the Kinnickinnick charge, paid a pleasing tribute of respect to the memory of the departed, saying, "That in every home in that charge there is the deepest gloom because of this sad bereavement. He spoke of the high esteem in which Brother Henry was held, and that he finds his life and character stamped upon the life of the community in which he lived."

Rev. M. Loucks opened with invocation and hymn, Rev. D. M. Christman read the Scripture lesson, Rev. G. H. Leonard offered the opening prayer, and Rev. A. Caselman the closing prayer. The choir rendered an appropriate anthem, though their hearts were so stricken that on this occasion it was a cross to sing. The following hymn was sung by request of Brother Henry, and fully expresses his frame of mind and heart in view of death.

I will sing you a song of that beautiful land,
 The far away home of the soul,
 Where no storms ever beat on the glittering strand
 While the years of eternity roll.

Oh ! that home of the soul in my visions and dreams,
 Its bright jasper walls I can see ;
 Till I fancy but thinly the vale intervenes
 Between the fair city and me.

That unchangeable home is for you and for me,
 Where Jesus of Nazareth stands ;
 The King of all kingdoms forever is he,
 And he holdeth our crowns in his hands.

Oh, how sweet it will be in that beautiful land,
 So free from all sorrow and pain ;
 With songs on our lips and with harps in our hands
 To meet one another again.

After the large congregation of stricken parishioners and friends took leave of their pastor for the last time on earth, his remains were laid away in the vault of Union Grove Cemetery. Thus closed the sad funeral rites of one who was greatly loved by all.

He leaves a wife, one son, his mother, four brothers and one sister, with a large circle of friends to mourn his

death. He has one brother in the Gospel ministry, Rev. J. B. Henry, of Dayton, O. All these have the comforting assurance as he said to his beloved companion, "That he is walking along the evergreen shore, and will be there to meet her and his friends as they cross the river."*

* See "Christian World," April 16th, 1885.

REV. DAVID WINTERS, D. D.

1801—1885.

The subject of this sketch belongs to that early and heroic class of ministers of the Reformed Church in the great West, who entered upon their labors when the country was comparatively new and thinly settled—when the roads were bad, and travelling difficult and dangerous—when trials and self-denying labors were the common lot of the servants of Christ. His venerable father, the Rev. Thomas Winters, was one of the pioneers of the Reformed Church in that section of country which constitutes the state of Ohio and subsequently became the theatre of his son's long and eventful life and ministry.

Rev. David Winters, D. D., son of the Rev. Thomas Winters, and Susannah his wife, a daughter of Rev. Valentine Flegle, was born at Martinsburgh, Berkeley county, Virginia (now West Virginia,) on Christmas eve, December 24th, A. D. 1801. Being a child of Christian parents, he was consecrated to the Lord by baptism in infancy, and reared under religious influence and careful family training.

Within a few years after his birth, the father moved with his family to Maryland, and subsequently to Pennsylvania, making his home somewhere in the neighbor-

hood of Bellefonte, in Centre county, where the family resided a few years. Then his father, who about the year 1800 had visited the West, moved to Ohio in the Autumn of 1809, and located for the time being at Beaver, Greene county, having for his residence a "log cabin." Some time thereafter he settled on land in Mad River township, Montgomery county, in the vicinity of Dayton, which was then a small village. In the Fall of 1815 the family removed to Germantown, Ohio, the father taking charge as pastor of the Reformed congregation there.

The early years of David were spent with his parents at Germantown, where he performed such labors as are usual for one of his age; and for several years he served as a clerk in a store in Cincinnati. Meanwhile he availed himself of the facilities afforded by the common schools to secure an education, and made excellent progress. In early youth, after a course of catechetical instruction, and professing his faith in Christ, he was received by confirmation into full communion with the Reformed church at Germantown, by his father.

Having consecrated himself with full purpose of heart to the service of God, and taking a deep interest in the work of the Church, he became early impressed with the idea of the Gospel ministry, and the claims of God upon him in this respect. After prayerful consideration, he vowed to become an ambassador for Christ, and, having yielded to what he believed to be a call from God, he commenced preparations for the holy office.*

* "Christian World," June 25, 1885—obituary by the Rev. I. H. Reiter, D. D.

Mr. Winters prosecuted his literary and theological studies preparatory to the holy ministry under the care and direction of his father—the Rev. Thomas Winters. He was a faithful and earnest student, and made commendable progress in the several studies assigned him. While yet a student under the care of his father, he exercised his gifts in preaching several years at different points, and, on completing his theological studies, a field of labor was opened to him from among these mission points and congregations, namely: Miamisburg and Zion's in Montgomery county, Beaver, Bates, Foulks and Chambers in Greene county, and Bethel (at first called Huber's) in Miami county. Four of these were organized congregations (Miamisburg, Zion's, Beaver and Bethel,) and the other three were then mission points. All of these—seven in number—united in a petition, including a call from the four organized congregations, asking the Ohio Classis, which was then the only ecclesiastical organization of the Reformed Church in the West, to make provision for the examination and ordination of David Winters as their pastor.

With this petition and call he went to the annual meeting of the Ohio Classis, which met in New Philadelphia, Ohio, June 13, A. D. 1824, and in going thither he had to travel 200 miles on horseback. As the Synod of the Reformed Church in the United States had by resolution, in 1823, reserved to itself the right to examine and ordain candidates for the ministry, the Classis, feeling itself aggrieved and embarrassed in its Church work, officially merged itself into a separate and independent Synod, known as the Ohio Synod of the

Reformed Church, on the 14th day of June, A. D. 1824. On making application based on the aforesaid petition and call, the Synod granted the request, and he, together with John Pence and Jacob Descombes, was referred for examination to a committee, consisting of Revs. Benjamin Faust, David Shearer, and Henry Sonnedecker. On the recommendation of this committee, he, with the other young men, was ordained to the Gospel ministry on the evening of June 15th, A. D. 1824. The committee of ordination consisted of Revs. George Weisz, Thomas Winters and Henry Sonnedecker. As the Synod held its sessions in the Court House, and the Reformed Church had not at this time a church building in New Philadelphia, the ordination services also took place in the Court House. The sermon on the occasion was preached by the Rev. Thomas Winters from 1 Tim. 4: 16.

In October, 1824, he settled in Dayton, the county seat of Montgomery county, Ohio, and made this his permanent home, and the centre of his future ministerial operations, extending his labors in different directions, and employing his preaching and influence for the advancement of the cause of Christ and the welfare of the Church. He succeeded in his work, awakened spiritual interest among the people, and effected new organizations. Among others, he organized the First Reformed church in Dayton in the Spring or early Summer of 1833, with six members, namely: Abram Artz and his wife, Valentine Frybarger and his wife, Mrs. Valentine Winters and Mrs. David Winters. The organization was effected in the Christian church, where this infant

congregation held its services for one or two years, and then removed to the Court House, which at that day was made a religious centre for new and struggling organizations. Thus matters continued for several years. The first effort to secure church property was made in 1837, when the lot on Ludlow street, between Second and Third Streets, on which the present beautiful edifice is located, was purchased for \$700, and subsequently a church edifice erected, and in 1840 dedicated. Rev. David Winters, as founder and pastor, served this congregation with success for seventeen years, and resigned in 1850, in order to limit his labors to the congregations served by him in the country.

About this time, 1850 or 1851, the notable Mt. Zion charge, consisting of Zion's, David's, Hawker's and Mt. Zion congregations, was organized, which he served as a whole about thirty years, and in part to the close of his life. This charge was near and dear to his heart, fondly cherished as an object of interest and love, with a fervent desire to promote its welfare and prosperity, even after realizing the disqualifying effects of the infirmities of old age. In this charge, which for many years was regarded the foremost charge in Miami Classis, he did a good and enduring work.

The several points which he served during his ministry, and the time his service to them continued, are about as follows :

Miamisburg from.....	.....	1824 to 1833
Zion's	“	1824 to 1884
Beaver	“	1824 to 1843
Bates	“	1824 to 1834
Foulks	“	1824 to 1834

Chambers	“	.....1824 to 1826
Bethel	“	.....1824 to 1840
N.Providence	“	.....1826 to 1834
David's	“	.....1826 to 1879
Dayton	“	.....1833 to 1850
Xenia	“	.....1833 to 1843
Union	“	.....1834 to 1842
Aley's	“	.....1844 to 1851
Hawker's	“	.....1851 to 1879
Mt. Zion	“	.....1847 to 1885

This gives us some idea of the nature and extent of his labors. His zeal and energy were truly apostolic and deserving of the highest praise. He was a man of great activity, especially in the earlier period of his life and ministry. He preached frequently, traveled much to meet his appointments, performed numerous pastoral duties, sought out new preaching points, and supplied small flocks which afterwards grew into established congregations. It was not uncommon for him to travel from 2,000 to 3,000 miles in a year; and during his entire ministry he perhaps traveled 150,000 or 160,000 miles. He was also active in promoting the general enterprises of the Church, with a special reference to her missionary and educational agencies; and no one was more regular and prompt in his attendance at Synod and Classis, always taking an active part in the proceedings, and proving himself an efficient worker on boards and in committees. He frequently preached and assisted at the ordination of young men, and at the laying of corner-stones, and at the dedication of churches. He thus ministered in holy things to three succeeding generations, officiating at the marriage of many hundred persons, whose grandparents he had married in his

youthful ministry, and officiated at more weddings than any Protestant minister in the United States.

Among the personal and ministerial peculiarities of Dr. Winters, the following deserves special notice. He was a man of strong and marked individuality. He was always and everywhere Dr. Winters. Those who once saw him never forgot his appearance and bearing. This peculiarity caused him to be widely known and made him popular and welcome in the social circle as well as prominent in the pulpit. He was eminently a man of the people.

As a *preacher* he was effective. He had a gift for public speaking, and in some sense he was a born orator—but not in the sense of the schools. His oratory was not of the literary or rhetorical type, though he possessed the power of rhetorical address; but it was of a simple and robust kind, able to move the mind and impress the heart. He could gain and hold the attention of his audience. He had the power of making special use of circumstances, and of proceeding in a very direct way to the point he was aiming at. Hence in earlier years his reputation and fame as a preacher was spread far and wide throughout the Miami Valley, and everybody wanted him as a preacher at funerals, as well as to officiate at weddings. In this way he became more widely known than perhaps any other man that ever lived in the Miami Valley. And at Synod and Classis he always preached, either by the appointment of the ecclesiastical body or by the request of the people.

The power of his oratory was increased by a full, clear, musical voice of rare compass and modulation, and the ability of using it well. To this may be added

his somewhat striking appearance, though rather below medium size of stature.

His preaching was scriptural and practical. He took a plain, common-sense view of subjects, and the standard by which he tested all was the Word of God. He mostly preached extemporaneously, or from brief notes, well systematized. He was "apt to teach" in a great degree. His aptness to teach, his melodious voice, his popular style, and affectionate manner, all conspired to make him a very acceptable and popular preacher in his best days.

He was peculiarly gifted in *prayer* and his devotional services evinced the out-pouring of a full and sincere heart.

As a *pastor*, he was faithful and devoted, and he was generally beloved by his people. He had a good knowledge of human nature, understood how to treat and deal with men, and knew in his pastoral visitations how to adapt himself to persons and circumstances. Being free and easy in his manners, he readily secured the confidence, good will, and affections of his members. His pastoral labors were often toilsome, but greatly blessed for good. He was a friend of progress in its true sense. He had a great dislike for what he denominated "wind work." Being himself a man of action, he had no patience with those who were prominent in making speeches, and subsequently doing nothing. He was not found with those who were ever ready to bring forward new and untried schemes, based on speculative thought rather than on sound practical wisdom. Though at times seemingly opposed to progressive ideas and

plans, it was only in appearance ; for he was a real friend of progress, as may be shown by reference to the ecclesiastical history of Ohio.

In the first efforts, in 1837 and 1838, to establish a Theological Seminary in the West under the supervision of the Rev. J. G. Büttner, Ph. D., he took part in the endeavors to start the enterprise and acted on several committees pertaining thereto. He also manifested some interest in the school started in 1846 at Lancaster by the Rev. J. H. Good, and in that begun in the same year at Columbus, Ohio, by the Rev. Andrew P. Frieze.

In 1847 and 1848, in the efforts to start the *Western Missionary*, now the CHRISTIAN WORLD, being really the first stage of substantial progress of the Reformed Church in the West, he was among the most efficient friends of the enterprise, not in "wind work," but in true and faithful support. He furnished the largest list of subscribers, and continued to do so for a number of years.

In 1848—1850, he took an active part in founding Heidelberg College and the Theological Seminary at Tiffin, and was for years prominently identified with these institutions, acting on their boards and aiding in their support. And in June, 1870, the college, because of his efficiency and success in the ministry, as well as a certain order of ability, conferred upon him the degree of D. D.

As a friend of progress, he was *conservative* in spirit. He disliked and avoided extremes. In the contentions and dissensions of the days of "old and new measures," he usually assumed something of a medium course, and

aimed to secure results tending to reconciliation and harmony. In this respect he did a good work as President of the Ohio Synod, at its annual meeting at Canton in 1842, where a plan of union between the Eastern and Western Synods was inaugurated. He was progressive in idea and spirit, and yet conservative.

He was an eminently *practical* man. As such he lived and taught and labored. He was neither verbose nor "highfalutin" in language, but expressed himself in simple and well-understood words. He also had the happy faculty of taking hold of an idea, thought, or event, and turning it to good practical account.

He was a man of *good judgment*. His knowledge of men and things and measures, was of a penetrating and comprehensive character, and the decision he reached on any given question indicated a sound judgment. He at times was somewhat hesitating in "making up his mind" on an intricate or difficult subject, but when once convinced of the right and duty involved, he could always be relied upon as to the conclusion reached and the side taken.

He truly *loved his Church*. He was loyal and strongly attached to the Church of his choice. He stood by her in adversity as well as prosperity. He had entered her communion with full purpose of heart, and lived and labored for her welfare many years. He could well say with the poet:

I love thy Church, O God!
Her walls before thee stand,
Dear as the apple of thine eye,
And graven on thy hand.

For her my tears shall fall :
For her my prayers ascend ;
For her my cries and toils be given,
Till toils and cares shall end.

It is only in this sense and from this point of view, that we can fully interpret and understand his ministerial relation and warm attachment to the Mt. Zion charge, which was, as Jerusalem to David, "above his chief joy," and which he regarded as a kind of sacred trust and endeared object of love to the last ; and therefore, it was almost a death-struggle for him to relinquish his pastorate thereof. Yea, he loved his church—

"Her sweet communion, solemn vows,
Her hymns of love and praise."

And, as has been seen, he was very successful in his work, and has left a good record, with an untarnished character and an honored name. The results of his ministry of sixty-one years, in statistical form, are as follows: he preached 8,000 sermons, and had baptisms, 3-000; confirmations, 2,400; communed, 22,150; marriages, 5,090, and funerals, 1,300,

Such is the historical record of his ministry; but it does not present in full detail its laborious toils, its many privations, its severe conflicts, its inner life and its great achievements. These will not be known until revealed at the Day of Judgment. His ministry has left a sweet savor, and will long be held in grateful remembrance.

As to his domestic life, it may be stated that he was twice married. On the 15th of September, 1822, he was united in marriage with Miss Anna Maria Recher, daughter of Peter and Elizabeth Recher, who died December 12th, 1823. Then, on the 11th of January, 1825, he

was married to Miss Mary Ann Huffman, of Dayton, with whom he had nine children—four sons and five daughters, of whom three daughters preceded the father to the spirit world. At both marriages his father, the Rev. Thomas Winters, officiated.

His last illness resulted mainly from the infirmities of age. He had a strong physical constitution, and possessed great powers of endurance; but for several years his strength gradually failed, and since last January he had done little ministerial work, because of having become much enfeebled. For the last few weeks of his life on earth he was confined to bed, suffering in body, but being calm and peaceful in mind. Everything was done for him that love and friendship could suggest, or medical skill could devise, but all proved in vain. The "earthly house of this tabernacle" was ready for dissolution, and the time of his departure had come. He gently fell asleep in Jesus on Saturday, May 9th, 1885, about nine o'clock in the evening, aged 83 years, 4 months and 15 days, leaving a widow* and six children,

* Since the above was written, his widow, Mrs. Mary A. Winters, who has been more or less feeble for some time, died in the faith on Monday, June 8, 1885, aged 82 years, 3 months and 5 days. Her funeral took place from her late residence on Thursday, the 11th, and the occasion was improved with a sermon based on 1 Thess. 4: 13, 14, by Rev. Geo. W. Williard, D. D., assisted by Revs. W. A. Hale and Dr. I. H. Reiter. Her remains were laid to rest beside those of her sainted husband, in Woodland Cemetery. The services at the grave were conducted by Rev. W. A. Hale. It was only "a little while," one brief month, after having shared together the joys and sorrows of married life for sixty years, that they were separated from each other, and now are again united in the home of the blessed, and are blending their voices in the melody of heaven. "Blessed are the dead which die in the Lord."

with a multitude of spiritual sons and daughters, and many friends to mourn their loss. Having fought the good fight, finished his course, and kept the faith, he now rests in peace.

“The good man dies, indeed, but leaves behind
The strong, sweet savor of a holy life;
His earnest faith, and love, and labor find
A mellow soil with vital forces rife;
Where onward, even to the latest hour,
They live to work in secret, silent power.”

His funeral took place on the following Tuesday afternoon, May 12th, from the First Reformed church, of which he was the founder and pastor for seventeen years. A large number of people were present. In view of his extensive personal acquaintance, his numerous friends and many of his former parishioners came from far and near to pay their last tribute of respect to him in whom they recognized the venerable pioneer preacher, pastor, friend and citizen.

The services at the house, consisting of the reading of the ninetieth Psalm and prayer, were conducted by the Rev. Geo. W. Williard, D. D. Then the remains, which rested in a beautiful cloth covered casket, silver mounted, with some floral decorations, were conveyed to the First Reformed church.

The services at the church were introduced by an appropriate voluntary by the choir. Rev. J. H. Montgomery, pastor of the Third Street Presbyterian church, read portions of the fifteenth chapter of 1 Corinthians, and of the twenty-first chapter of Revelations, and offered prayer. This was followed by the hymn, “I would not live away, I ask not to stay,” long a favorite with

the deceased, and impressively rendered by the choir.

The sermon, by request of the family, was preached by the Rev. I. H. Reiter, D. D., founded on Psalm 91: 16, and Hebrews 10: 34—37 inclusive. Thereupon the choir sang "Sweet By-and-By," another favorite hymn of the deceased. In a brief closing address, Rev. W. A. Hale paid a fitting tribute to the memory of Dr. Winters.

The remains, after being viewed by the immense congregation, numbering perhaps 2,000 people, were conveyed to a lovely spot in Woodland Cemetery, and there laid to rest, awaiting the coming of the Lord unto the resurrection of life and immortality. The services at the grave were conducted by Rev. W. A. Hale, and the benediction pronounced by Rev. Prentiss de Veuve, pastor of the First Presbyterian church of Dayton.

The following ministers acted as pall bearers: Revs. G. W. Williard, D. D., Wm. Herr, of M. E. Church, H. M. Herman, D. D., S. B. Yockey, W. H. Fenneman, J. B. Henry, Dr. Hughes, and M. Loucks. The Ministerial Association of Dayton attended in a body, including a large number of ministers.

The following ministerial brethren of the Reformed Church were present: Revs. I. H. Reiter, D. D., H. M. Herman, D. D., G. W. Williard, D. D., S. B. Yockey, A. E. Baichly, J. C. Beade, J. Stuck, D. R. Taylor, W. H. Shults, W. H. Fenneman, E. R. Williard, S. F. Hershey, Ph. D., O. J. Accola, J. B. Henry and M. Loucks. Revs. T. H. Winters, of Xenia, and R. Good, of Tiffin, Ohio, and Dr. E. Herbruck, were among the friends of the deceased.

The death of Dr. Winters demands solemn thought, renewed consecration and grateful remembrance. He was the last of the thirteen ministers, who, in 1824, composed the Ohio Synod, of which he was president at seven different times.* He was also a charter member of Miami Classis, which was organized in 1842. Moreover, his life was most intimately connected and interwoven with the rise and progress of the Reformed Church in the Miami Valley, and in a great measure with the entire West; for he was one of the pioneer ministers, and a man of prominence, popularity and general influence. God blessed him with long life and made him the honored instrument of doing a noble part in founding and upbuilding the Reformed Church in the West. As such his death forms a kind of epoch in her history. The past has reached a matured culmination and completion, and the future, in its general outlook, has much to inspire and encourage to continued effort. While we, therefore, cherish his memory and honor his work, let us all be faithful to our trust and diligent in duty, that, knowing our labor in the Lord is not in vain, we may also at last attain the blessedness of eternal life through Jesus Christ, our Saviour.†

* The names of these thirteen ministers, including the three young men ordained at that meeting, who composed the Ohio Synod in 1824, are as follows: John Peter Mahnenschmidt, George Weisz, Thomas Winters, Benjamin Faust, Henry Son-nedecker, Jacob Larose, Daniel Rahauser, David Shearer, Simon Riegel, William Reiter, David Winters, John Pence and Jacob Descombes.

† Obituary by the Rev. I. H. Reiter, D. D., which we have freely used in the preparation of this sketch. See "Christian World," as above; also "Ref. Ch. Mess.," July, 1885.

REV. JOHN EICHIN.

1821—1885.

This brother was a foreigner by birth—a native of Baden, in Germany, where he was born December 15th, 1821. Of his early life in the Fatherland—of his educational advantages—of his union with the Church, and of his special preparation for the office of the ministry, we know nothing. He came to this country while yet young; but of the exact date of his coming we are not informed. He was pious and God-fearing, and early devoted himself to the work of Christian beneficence. The first notice we have of him, as a laborer in the vineyard of the Lord, is about the middle of this century, when we find him engaged as a colporteur, in the employ of the American Tract Society, in Canada, where he labored with much self-denial and apparent success in winning souls for Christ.* In response to a suggestion of the late Rev. Dr. Max. Stern, he came to Galion, Ohio, in order to prepare himself for the Gospel ministry under the direction of his friend, Dr. Stern. In the year 1859 Mr. Eichin, after having sustained a satisfactory examination, was licensed and ordained by the Tiffin Classis.

* See Hausfreund, May 21st, 1885—Obituary by the Rev. Peter Joeris.

His first field of labor was Crestline, whence, after a brief ministry, he removed to Linton, in the state of Indiana. He subsequently received a call to the Lanesville charge, in Harrison county, of the same state. Here he continued to labor earnestly and successfully for a number of years, offering up his health and strength in the service of his gracious Lord.

After the failure of his health, he returned again to Linton, and from this point served for a time the Judea church, some fourteen miles to the South of his place of residence. A very urgent call being sent him from his former charge, he was induced to return once more to Harrison county, Indiana. After a brief stay here, and struggling with many difficulties, he left this place and accepted of a call from Olney, in the state of Illinois. Here the enfeebled servant of the Lord continued to labor successfully among old and young up to the time of his decease.

In October of the year preceding his death he had the pleasure of celebrating the twenty-fifth year of his ministry. Brother Eichin, we are assured, enjoyed the cordial love and esteem of his parishioners, who were greatly affected by his departure to the unseen and eternal world. This love for him showed itself in its full power during the period of his illness preceding his death.

His decease seems to have been quite sudden and unexpected. He continued his labors until within a short time of his death. On Sunday morning, March 8th, 1885, Brother Eichin preached on St. John 3: 14—15; then visited a sick member of the church, and again preached very impressively in the evening on Galatians

6: 14—16. Weary and exhausted, he retired for the night; but his weakness and pains during the night permitted him to enjoy but little rest. Next morning he was quite ill, and the report went out that he was dying. This, however, was a mistake. Still the good man was quite ill and gradually approached his end. Brother Eichin, as was perhaps natural in his circumstances, longed sincerely for his home on high. His earnest wish was to depart and be with Christ, which he felt would be far better for him than to remain in this world of sin and sorrow. But he submitted this matter of his departure, as well as all other things, to the good-will and pleasure of his divine Lord. His physical debility and pains in the chest, occasioned him much suffering. In these hours of darkness he recognized the hand of God who in this way prepares His servants for the blessedness "among the saints in light."

As our good brother was so graciously conducted by the Lord, he delighted much in speaking of the free grace of God in Christ Jesus, and in magnifying that grace. He would frequently speak of God's goodness to him, and thus give expression to his gratitude. He was also noted for his humility and his readiness to esteem others better than himself.

Mr. Eichin departed this life, after much suffering, April 12th, 1885, aged 63 years, 3 months and 28 days. On Monday, the 13th of April, his remains were brought to Linton, Indiana, where, on the following day, they were deposited beside those of his wife, who had died some twelve or thirteen years prior to his own decease. Appropriate religious services were held both at the

house and in connection with the burial, where the pastor loci—the Rev. Julius Grauel—spoke words of cheer to the disconsolate children of the departed one, in whose death they lost the care of a kind and faithful parent. May his good example and earnest endeavors to bring them up in the fear of the Lord, prove to them and to all the members of his flock a lasting blessing—“a savor of life unto life.”

REV. ISAAC G. BROWN.

1828—1885.

The life of Mr. Brown was beautiful, earnest, calm, yet active, stirring and full of good deeds. His constitution was strong, his general health good, and his labors in the kingdom of God unremitting. His death, occurring in the vigor of manhood and in the midst of great usefulness, giving promise of still greater efficiency and more extensive usefulness in the future, was unexpected to his many and ardent friends. The Rev. D. B. Shuey, in communicating his decease, says: It will no doubt be a surprise to our brethren in the East, to hear of the death of our faithful missionary at Wichita. It was no less a surprise to us in Kansas, although we knew that he was ailing, but thought it nothing serious. He was not very strong when he came to Kansas, and here undertook the difficult task of building up the Reformed Church on the frontiers. His health seemed to be better during the first year of his labors, for the change of climate was in his favor. But his zeal in the work and the hardships he endured, soon told on his constitution. Some months previous to his death, he had an attack of pneumonia, which gradually prepared the way for his last illness and departure from this world.*

*“ Ref. Ch. Mess.,” May 20, 1885.—Obituary by the Rev. D. B. Shuey.

Mr. Brown, the son of William and Magdalen Gets Brown, was born near Lewisburg, Union county, Pa., August 14th, 1828. In early infancy, he was baptized by the Rev. Yost Henry Fries. Later in life he was instructed in the doctrines and precepts of our holy religion, and confirmed by the late Rev. Henry Harbaugh, D. D., and thus received into full communion with the Reformed church at Lewisburg. Mr. Brown was the son of a plain and honest Pennsylvania farmer, and grew up in the God-created country, amidst the genial, elevating and ennobling influences of rural life. Having in early youth received such an education as the country schools then afforded, he entered at a later period upon a regular course of classical and scientific study in the University at Lewisburg. After pursuing his studies here for some years, he entered Franklin and Marshall College, at Lancaster, Pa., in 1853 or '54, and graduated in the Fall of 1855. He entered the Theological Seminary of the Reformed Church, at Mercersburg, Pa., soon after the completion of his literary course, and continued here for several years.

About the time that he finished his theological studies, preparatory to the work of the ministry, a call was given him by the Mercersburg charge, then consisting of two congregations, Mercersburg and the Little Cove. Having been licensed by the Classis of Mercersburg, May 19th, 1857, during its annual sessions at Greencastle, Pa., and his call having been confirmed, he was ordained and installed as pastor of the said charge, on Saturday, June 20th, 1857, by a committee consisting of

the Revs. John Rebaugh, H. W. Super and Dr. Schaff.* His position here was very trying. Without any attempt at parade of learning or display of eloquent speech, Mr. Brown satisfied the varied wants of his hearers by his plain, solid and earnest sermons. One of the principal characteristics of his preaching was its great simplicity and naturalness. He made no effort to represent any high-wrought feeling or emotion that did not form part of his daily life. But if Mr. Brown was less emotional in the pulpit than some other ministers, he was more serious and earnest in his character and bearing when off the pulpit. His preaching and life were in full harmony, and this was one of the secrets of his steadily growing influence among his people. His entire candor and deep truthfulness won for him the hearts of his people, and made him successful and beloved among them beyond expectation.†

In this his first charge, to which the Upton congregation was subsequently added, Mr. Brown continued to labor with much zeal and fidelity, as well as with great success for a period of twenty-six years, up to the Spring of 1883, when he resigned and removed with his family to Kansas, after a brief season of rest. He commenced his mission work in Kansas some time in the year 1883, and continued in the same up to the time of his death, May 7th, 1885—about two years. His labors here, as might have been expected, were prosecuted with the same zeal and fidelity that characterized his ministry in the

* "Ref. Ch. Mess.," May 20, 1885.—Obituary by the Rev. D. B. Shuey.

† Rev. Dr. T. G. Apple, in "Ref. Ch. Mess.," June 10, 1885.

East, and his efforts were not in vain. Success attended his labors, and the fruits of his brief but earnest ministry in this new field constitute his best and most enduring monument.

Brother Shuey, in his obituary notice, remarks that after his severe attack of pneumonia the doctor advised him to cease from his labors in Cheney, some twenty-seven miles west of Wichita, his place of residence, on account of the necessary exposure in making these long trips. But as they were building a church in that place, which required his presence and attention, he felt that it was impossible for him to comply with the expressed wishes of his physician. Accordingly as soon as he had somewhat recovered, he continued his labors at Cheney and Wichita, but his family and friends noticed that his strength was gradually failing. His last service at Cheney was on the Sunday before Easter. On Easter day he had arranged for communion services at Wichita, but was on that morning taken with pain in the left side or lung, and could not hold the expected service. Ever since that time he had been growing weaker, but was able to be up and about every day. He, however, had considerable cough, which prevented him from having good sleep. On Wednesday, May the 6th, he seemed much better, and the doctor so pronounced him; and he seemed to enjoy a quiet sleep that night. He arose, as usual, on Thursday morning and with some assistance dressed himself. Soon after 6 o'clock, however, his breath grew shorter, with an increase of cough, and he told his family that he thought his end was approaching.

Very calmly and composedly he gave directions for his funeral, desiring to be buried in the cemetery, and to have the writer preach the funeral sermon; he also spoke to his wife and to each one of his children, advising them and blessing each one. He requested that the Cheney people keep together and finish their commenced church building. Then he added: "I entered the ministry for the love of the cause and now I am going to be with Christ. Tell all my brethren in the Church to meet me in heaven," and at 8.20 a. m., May 7th, 1885, he peacefully and calmly fell asleep in Jesus, aged 56 years, 8 months and 24 days. He was conscious to the last moment of his life.

His funeral took place on Monday, May the 11th, at 11 a. m., at his late residence on South Lawrence avenue, Wichita, Kansas. The attendance was very large. The writer preached from 2nd Tim. 4: 6-8. Rev. E. H. Edson, of the Episcopal church, and Rev. J. D. Hewitt, of the Presbyterian church, also took part in the service. Rev. H. P. Tandy, of the Cambellite church, was also present. Bro. Brown had preached in both the Presbyterian and Episcopal churches during vacancies of pastors, and had many friends in said churches.

Mr. Brown was married to Miss Elizabeth M. Loose, near Springfield, Illinois, May 20, 1862, the Rev. Albert Hale of that place officiating.

Five children were born to them, one dying in infancy. Those living are Mary, Joseph, Paul and Silas.

Of his personal character, life and ministry it is not necessary to speak here. Many of our younger minis-

ters became personally acquainted with him and his work, while in attendance, as students, at the Theological Seminary at Mercersburg, Pa.

In Kansas, during the two years of his ministry, he organized a congregation at Cheney and built a church, which is now completed and will be dedicated on the 31st of this month—May, 1885—at which time Kansas Classis will be in annual session in said church. Brother Brown was unable to visit Cheney after the church edifice was completed, and hence did not see it in its finished state. They have a very flourishing Sunday school in connection with the church at Cheney, attended by upwards of ninety scholars. In Wichita, the place of his residence, brother Brown also organized a congregation, and had intended by another year to commence the building of a church there. His early and unexpected death prevented the execution of this purpose. His prospects of usefulness were very great. He traversed his extensive field of labor and made himself familiar with the whole territory lying within the sphere of his operations. He preached frequently, not only in churches, but also in school houses and other places which were accessible to him and promised an opening for usefulness to his fellowmen.

Mr. Brown's private character was faultless. He was thoughtful, serious, dignified, and exceedingly careful and conscientious as to what he said and did. His social qualities were good. He ever had a kindly look and encouraging word for those with whom he came in contact. He was amiable, tender-hearted, sympathetic and full of compassion to the poor—ever ready to ex-

tend a helping hand to the children of sorrow and want. As a pastor he was devout, earnest and faithful. "His talents were not brilliant, but solid. What he knew, he knew thoroughly. In the pursuit of his studies he was earnest, patient and persistent. He wrote and preached in a clear style. Though not an attractive and gifted orator, he was always instructive, clear and edifying."*

We can fully and most cheerfully endorse all that has been said in praise of our sainted brother. We knew and served him, as his pastor, in our early ministry. As a member of our flock at Lewisburg, we learned to love him as a most excellent young brother, and later in life we had no cause for changing our early impressions of his Christian character. He has gone to receive his reward and to take his place "among the saints in light."

* Rev. Dr. Bausman, obituary in "Hausfreund," May 21, 1885.

REV. JOHN RUHL.

1821—1885.

Father Ruhl was a European by birth and education—being a native of Iba, in the Electorate of Hesse, Germany, where he was born on the 4th day of May, A. D. 1821. His father's name was John. He died a short time before his son was born, and his mother was called away during his infancy, so that he was left an orphan at this early period of his life, and thus came to be brought up under the care and supervision of friends and relatives. Although bereft of the kindly influence and attention of parental affection, he was not neglected. Growing up in the midst of a community of pious and earnest Reformed people in the place of his nativity, he was religiously cared for and educated. Having been baptized in early infancy, he was subsequently catechised and confirmed, and thus received into full communion with the Reformed Church by the Rev. Father Schmidt, pastor of Iba, when only thirteen years of age. In view of his great earnestness in the discharge of his daily duties, prompted by the Spirit from within, he early became assistant to his pastor in religious services (according to the custom of that country), which position he held until he left his native land for Amer-

ica. He arrived in this country in 1836, in company with a number of his village companions, many of whom he subsequently met again at Frostburg, Md., the scene of his closing ministerial activity. Left to his own resources, on his arrival in the New World, he found employment for several years in Luzerne county, Pa. His early impressions and religious feelings, however, remained with him and grew stronger as he increased in years and personal experience. Becoming more and more conscious of a special call from on high, he turned his attention more and more to those higher and nobler interests which had all along engaged the thoughts and desires of his heart—the office and work of the Christian ministry. His mind was now fully made up to prepare himself for this high calling, and his wish was to know nothing but Jesus Christ and Him crucified. His earnest desire was to proclaim to his fellowmen “the unsearchable riches of Christ,” and thus to bring them to a saving knowledge of the truth. With this object in view he received instructions in practical piety, exegesis, and matters pertaining to theology and the pastoral office, under the care of the Rev. Isaac Shellhammer. Having removed to the state of Ohio, he subsequently continued and completed his theological studies under the care and supervision of the Rev. John W. Hamm.*

In 1845, Mr. Ruhl was licensed and ordained by the Sandusky Classis, and appointed missionary to different points in Medina and Summit counties, Ohio,

* Obituary by the Rev. F. R. Schwedes in “Ref. Ch. Mess.,” June 17, 1885.

where, owing to the scattered condition of his several preaching points, he labored under great difficulties, though with much success, for about two years; and his ministerial successors in that region of country are now reaping the fair fruits of his early and patient toil. In the month of March, 1847, he was united in holy matrimony with his faithful life-companion, Miss Sarah Hamm, daughter of his late preceptor, the Rev. J. W. Hamm. From 1847 to 1850 he was pastor of the Reformed church at Congress, Wayne county, Ohio. In 1850, he received and accepted a call from Akron, in the same state, and remained in this field up to 1852. From 1852 to 1856 he was zealously engaged in ministering to the people of Defiance, Ohio, during which period death entered his family and removed an only son and a daughter. From 1856 to 1860 he served the church in Basil, Fairfield county, Ohio. Of his pastorate in this place he frequently spoke with great satisfaction, recalling the assistance of his faithful friend and co-worker, Mr. Henry Leonard, popularly known as the "Fisherman." In 1860 he returned to Defiance, the scene of his earlier ministry, where two of his children lay buried. At this time he was not able to preach, owing to the failing of his voice. Though his spirit was still willing and his zeal unabated, he could not continue his labors in the ministry. But, being unwilling to remain thus unemployed, he began the study of medicine and became in due time a member of the Medical Association of Ohio. While he was unable to serve the people in his own favorite calling, he made himself useful by relieving their sufferings in a different sphere, at the same

time preaching as frequently as his strength and defective voice would admit. In 1869, after the restoration of his speech, he accepted a call from the Reformed church at Frostburg, Md., where, by faithful and energetic service during a period of sixteen years, he built up a flourishing congregation, a fit memorial of his earnest and energetic labors.

At the commencement of his pastorate in this place, the congregation consisted of only forty members and a small Sunday school. On coming here, he introduced English preaching, the need of which was greatly felt. During his ministry in this field, he baptized two hundred and fifteen children; confirmed one hundred and ninety-four; added many persons to the congregation, so that, at the time of his death, the membership numbered three hundred. Father Ruhl enjoyed excellent health until within about two years of his death, when throat trouble and nervous prostration set in and interfered with his work. He, however, entertained hopes of his recovery, and designed to take a trip for the benefit of his health; but still he was not unmindful of those significant words: "Man proposes, God disposes." His sufferings continued for a long time, but fortunately he was conscious to the last moment of his life. During his protracted illness, and especially as his end was drawing nigh, he would say to his faithful companion: "Hark, those sweet voices, that heavenly music!" Heart disease at length supervened, so that his breathing became at times extremely difficult. On the 29th of May he rallied once more; but it was the last bright flicker of an expiring flame; for in the afternoon

of the same day, while he was calmly breathing a prayer of supplication, it pleased his heavenly Father to remove his soul to its eternal rest and reward. He expired calmly and placidly, in the bosom of his family, May 29th, 1885, aged 64 years and 25 days. His death occurred during the sessions of the Somerset Classis, of which he was an active and esteemed member. The funeral services, which took place on the 2nd of June, were pronounced by all those present as the most solemn and impressive ever witnessed by them. A very large number of friends and members of the church assembled at the house of the deceased, and the church was filled to its utmost capacity. The coffin was beautifully decorated with appropriate floral tributes. The services were conducted by the members of Somerset Classis, of which body Father Ruhl had been a member for sixteen years. The following was the order of exercises: At the parsonage—invocation, by the Rev. Hiram King, the President of Classis; “Blessed are the dead,” by the English choir; prayer, by the Rev. J. M. Schick; in the church—the words of resurrection in the liturgy, by Rev. King; hymn of condolence, by the German choir; Psalm 90th, by the Rev. J. S. Wagner, and responses by members of the Classis; Scripture lesson—part of 1 Cor., 15th chapter—by the Rev. J. M. Evans; German prayer, by the Rev. Benjamin Knepper; hymn, by the Rev. I. N. Burger; English sermon, by the Rev. C. U. Heilman, on Phil. 1: 21—“For to me to live is Christ, and to die is gain;” German sermon, by the Rev. F. R. Schwedes, on 1 Cor. 13: 12—“For now we see through a glass darkly; but

then face to face ;” German hymn by the Rev. C. H. Reiter ; prayer by the Rev. C. Gumbert, and the Apostolic benediction by Rev. Evans. The friends were then invited to view the remains. During this time music was solemnly rendered by Miss Armstrong and a select choir. At the grave the Rev. C. U. Heilman officiated ; the German choir sang a resurrection anthem ; the Rev. H. King pronounced the Aaronic benediction ; and “ We shall meet again ” was suitably rendered by the English choir. Besides the above named persons there were present also the pastors resident at Frostburg, the Rev. Mr. Ferner and many elders and friends of Somerset Classis. A sorrowing widow and an only daughter, Mrs. Thomas, with her family, remain to mourn the departure of Father Ruhl.*

The sainted Father, we are told by one who seems to have been personally and intimately acquainted with him, was one of the most humble and unassuming men, and an earnest worker in his peculiar calling. With childlike simplicity, viewing the imperfect character of his endeavors in comparison with the lofty aspirations of his will, he never duly appreciated the benefits accruing from his own performance of duty ; so that, at present, not the slightest record is left us concerning his active and efficient life, except that it is indelibly impressed upon the minds and hearts of his numerous and appreciative friends. Those who were personally acquainted with him, well know that he was a zealous and efficient laborer in the vineyard of his Lord and Master, whom he served with marked fidelity and af-

* Obituary by the Rev. F. R. Schwedes, as above.

fection to the close of his stirring and eventful life. During the closing period of his pilgrimage, when his strength was fast failing, he would literally drag himself or have others to carry him to his pulpit, so that he might unite with the assembly of the faithful in the services of the sanctuary. Long may his name and ministry be held in sweet and grateful remembrance by his devoted parishioners, as well as by the surviving ministers of the Reformed Church.

REV. JOHN J. BOSSARD, PH. D.

1818—1885.

Dr. Bossard occupied a prominent and responsible position in the Reformed Church of this country, and rendered her most valuable services. With the exception of a few years in the earlier part of his public life, he held a professorship in the "Missions-Haus," located at Sheboygan, Wis., a literary and theological institution established for the training of young men for the Gospel ministry. Of this highly useful and successful institution he was one of the founders and patrons, and in its service he spent about twenty-five years of his life in earnest and effective labor, continuing in active service up to within a few hours of his lamented death.

John Jacob Bossard was born in the city of Basle, Switzerland, July 25, 1818. Being the child of Christian parents, he was consecrated to God in holy baptism, August 2d, in the same year, and confirmed, after a course of preliminary instructions in the Heidelberg Catechism, May 18, 1834, and thus received into full communion with the Reformed Church of his native land. Early in life already he experienced the saving power of the grace of God, and accordingly consecrated himself in soul and body to the service of the Lord.

He was not ashamed in this public way to confess his divine Lord and Master before the world, and so to bear witness to the power and efficacy of His grace. In this holy confession of his faith he continued steadfast and firm to the end of his earnest and stirring life. While at home, his parents generously encouraged him in his noble and self-denying purpose of devoting himself to the service of the Lord, and aided him in securing the necessary preparation for the work of the holy ministry. After having passed through the schools of his native place with distinction, he in due time obtained from the University of Basle his diploma as Doctor of Philosophy and Philology, July 4, 1841, at the early age of twenty-three years. From this time onward he devoted himself with great zeal and assiduity, as well as signal success, to the study of the ancient languages; and, as was to be expected, he became an eminent classical scholar, thoroughly conversant with a number of the ancient, as well as the more important of the modern languages.

In the year 1847, the youthful and ardent student and eminent scholar, urged by an inward and irresistible call, emigrated to the New World, in search of a suitable field of labor and usefulness on this side of the Atlantic. Soon after his arrival in this country, he repaired to the classic town of Mercersburg, Pa., where our Theological Seminary was then located, and there prosecuted for a time his studies preparatory to the work of the ministry, paying special attention to the English language, in order to fit himself the better for the successful prosecution of his life-work in this western

world. During his stay at the Seminary he also gave instructions in some branches of study. In the following year, May 23, 1848, he was licensed to preach the Gospel by the Classis of Maryland; and, on the 5th day of October, in the same year, he was solemnly ordained to the office and work of the ministry by the same body.

Subsequent to his licensure and ordination, our youthful theologian visited some of the older ministers of the Reformed Church in the East, in order to form their acquaintance and profit by their experience; and then, in answer to a call from Fort Wayne, Indiana, he went to the West and located there as pastor, serving that church earnestly and with commendable success up to the year 1854, when he received and accepted a call from the Immanuel's church in Sheboygan, Wisconsin. For the space of four years the earnest pastor served this congregation, preaching to them "Jesus Christ and Him crucified." While pastor of the Saron's church, 1856—1858, he aided his ministerial brethren in the establishment of the Mission Institute, in which he afterwards labored for a quarter of a century as an honored and successful teacher. As soon as possible after the organization of the school, Dr. Bossard was called to the new institution as its first Professor. In this responsible position he continued to labor with singular fidelity, earnestness and devotion, up to the day of his death, a period of twenty-five years. The Lord greatly blessed the efforts of his faithful servant and of his assistants in the work of preparing young men for the Gospel ministry. In every part of the great West are

to be found men who studied in the "Missions Haus," laboring successfully in the vineyard of the Lord, an honor to their teachers as well as to the Church at large.

On the 3rd day of May, 1849, Dr. Bossard was united in marriage with Miss Catharine Sophia Bloerker. This union was blessed with eight children—four sons and four daughters—who, together with their widowed mother, mourn the death of a kind father and loving husband. All of his daughters are married to ministers of the Reformed Church.

Dr. Bossard died very suddenly, and with scarcely an hour's illness, at his late residence in Sheboygan, Wisconsin, June 1st, 1885, aged 66 years, 10 months and 27 days. His burial took place on the following Thursday, June 4th, and was largely attended on the part of his ministerial brethren and other friends, besides the teachers and students of the Mission House. Three different Classes were represented by the presence of clerical brethren. The students of the Institute, of which Dr. Bossard was a professor at the time of his decease, turned out in a body. Members of the theological class acted as pall-bearers. The Rev. J. T. Kluge, Prof. Kurtz, Dr. Mühlmeier and the Rev. Mr. Martin all took part in the solemn services. Quite a number of clergymen, both of the Reformed Church and of other denominations, were present and bore this public testimony of their love and esteem for the sainted brother. After the mortal remains of the departed had been laid in the grave, the vast assembly repaired to the house of God, where suitable discourses were delivered by Dr. Mühl-

meier and the Rev. C. T. Martin. Both sermons were listened to with deep interest, and were to be given to the public in printed form.

Dr. Bossard was highly esteemed by all who knew him, both as an eminent scholar and successful Christian minister and teacher, and was frequently chosen by his brethren in the ministry to represent them on the floor of Classis and Synod. At the meeting of the General Synod, in Baltimore, Md., in 1884, he was present as delegate from his Classis, and took an active part in all its proceedings. It was the last meeting of the kind which he ever attended—held just one year before his lamented death.

Dr. Bossard was eminently qualified for the position which he occupied as professor in the Mission Institute. He was a superior classical scholar—an eminent linguist, thoroughly familiar with the Latin, Greek and Hebrew, as well as many of the modern languages. He is the author of an interesting article entitled “Historical Observations on the English Language,” published in the *Mercersburg Review*, October number, 1857. His scholarship was broad and accurate. With all his attainments, however, he was humble, unpretending and simple-hearted as a little child. In one word, Dr. Bossard was a genuine and highly cultured Christian gentleman, a consistent follower of the meek and lowly Saviour. His meat and drink it was to do the will of his heavenly Father and to benefit his fellowman. He labored incessantly and with marked success up to within a few hours of his demise, when he undoubtedly received the reward of a faithful servant from the hand of his exalted Redeemer.

The following beautiful elegy was prepared by the students of the German Mission House, on the death of their beloved teacher—the Rev. Dr. Bossard. The translation was made by Mr. Jas. F. Chamberlain, of New York. We insert it here as a fit conclusion of our sketch.

A THRENODY.

Forth from our midst thou now art gone forever ;
 The grave enfolds thee in its cold embrace ;
 For bliss eterne—the scope of thine endeavor—
 Thy pilgrim-staff is laid aside in peace.
 On Jesus' bosom now reclining,
 In His eternal glory shining,—
 The Teacher's chaplet crowns thy brow,
 Resplendent with the heavenly glow.

Thou us, Dear Friend, the way to Heaven hast pointed ;
 With love to God's dear Word our hearts hast filled ;
 Hast magnified the Name of the Anointed,
 Thine inmost being with His blessings thrilled.
 Thy well-sown seed, in garnered fitness,
 Thyself in that great day shall witness.
 When ransomed souls before the throne
 To thee their gratitude shall own.

And many a tear for thee shall still be shed :
 To us a teacher thou of truest faith ;
 With kindest love thy pupils still hast led,
 The truth proclaiming still, unshunning scath.
 Then who our poignant grief shall measure ;
 Ne'er, ne'er can we forget our treasure,
 Who standest now before thy Lord—
 A star of glory, thy reward.

And in life's greatest strife wert thou victorious ;
 Thine eye still looking unto Golgotha ;
 Still clinging fast to Christ the glorious ;
 For our salvation God's appointed way.
 In whom the bonds of death were riven,
 Thou, too, the final strife hast striven ;
 And in the place by Him prepared,
 Eternal bliss by thee is shared.

And resting now, thy painful labor ended ;
Before God's throne thou hear'st the blessed word,
In mingled tones of love with mercy blended ;
"Receive, my servant true, thy just reward."
A wedding garment, meet for Heaven,
Shall with the crown to thee be given,
That thou, in conflict with the world,
The victor's banner hast unfurled.

So rest, beloved one, rest—all Peace possessing :
For us below thy latest prayer was breathed ;
Beseeching God, that His abundant blessing
In truth and spirit should for us be wreathed.
Beneath the grave's green mound tho' lying ;
Hope, unrepressed, is heavenward flying,
That we, in glad re-union sweet,
Our loved Instructor yet shall meet.*

* "Ref. Ch. Mess.," Aug. 12, 1885, and "Miss. Sentinel and Herald," Sept., 1885.

REV. JOHN K. MILLETT.

1836—1885.

This good brother was personally known to us, and we entertained the highest regard for him, both as a Christian gentleman and minister of the Gospel. As a preacher he stood high, owing very largely to his extraordinary care in the preparation of his sermons. His delivery was easy, pleasant and impressive. Few men among the younger members of the ministry in the Reformed Church, or anywhere else, surpassed him in the acknowledged ability and effectiveness of his pulpit efforts. His labors were appreciated by the public generally, as well as by the people of his own charge.

Brother Millett was born in Berks county, Pa., June 13th, 1836. The exact locality of his birth we do not know, but it was within the pastoral charge of the Rev. Father — Herman, by whom he was set apart to the Lord in holy baptism. Early in life he removed to Union county Pa., where, at the age of eighteen, he was received into full communion with the Reformed Church, in confirmation, by the Rev. Ephraim Kieffer, at Mifflinburg, in 1854, after having been duly instructed in the doctrines and precepts of our holy religion, as taught in the Heidelberg Catechism. And now, having by a pub-

lic profession of his faith, consecrated himself to the Lord, he began to realize the claims of God on him; and, led by the Spirit through the influence of his pastor, he began a course of preparation for the holy ministry. Owing to circumstances over which he had no control, a complete collegiate and seminary course of study was denied him; but being a diligent student and bending all his energies to the work of preparation, he rapidly acquired an extensive fund of literary, historic and scientific knowledge; later on he read theology proper under the direction of the Rev. C. Z. Weiser, D. D., then at Selinsgrove, Pa. During this time he was battling with the stern realities of life as they confronted him, and while often bewailing the want of better advantages, this very thing served to make him a strong, vigorous, self-reliant laborer in the vineyard of the Lord.

On the 5th day of July, 1859, he was united in marriage to Miss E. E. Gutelius, by Rev. C. Z. Weiser, at Selinsgrove, Pa. This union was blessed with five children; one little son, when a year old, died; the other son and three daughters so unexpectedly called upon to mourn the loss of a kind father, when scarcely recovered from the grief of losing their mother, who died on February 25th, 1885, are well nigh prostrated with sorrow.*

In the year 1860 West Susquehanna Classis, after due examination, licensed Brother Millett to preach the Gospel. After serving Middleburg and Ray's church for over a year, as supply, he received a call to the Nitany charge, Centre county, Pa., and was solemnly or-

* Obituary by the Rev. T. J. Hacker, in "Ref. Ch. Mess.," Sep. 30th, 1885.

dained to the office of the ministry at Jacksonville, Pa., November 15th, 1861, by Revs. Wm. H. Groh and D. G. Klein. Deeply impressed with the solemn responsibility of the sacred office, he at once addressed himself to the work of the ministry, not only with earnestness and zeal, but with singular evidence of adaptability. Having served the Nittany charge about twelve years with marked success, he was induced to resign his pastorate, and to remove to East Susquehanna Classis, having accepted a call from the Paradise charge. Here he labored for nearly twelve years with characteristic energy and zeal up to the time of his death. Brother Millett had peculiar gifts for the ministry, and those who came into living contact with him, know that they were all consecrated to the service of the Master. A man of sterling qualities and unimpeachable Christian character, his personality was stamped upon his every work; of a cheerful, contented and happy disposition, he would soon surmount a deep sorrow or perplexing annoyance. Socially he had the ready tact, the winning smile, the warm sympathy and heart power to draw all men to himself.

Brother Millett was held in high esteem by his brethren in the ministry, and his power was felt in the councils of the Church; nine times he was elected to represent the Classis on the floor of Synod, and twice before the General Synod. Of the fruits of his ministry some idea may be formed when we state that he baptized over five hundred and confirmed nearly four hundred persons. Beloved by his people, respected and honored by the Church and the community: suddenly in the prime

of life and a career of usefulness for the Church, he was stricken down. A correct account of the sad accident which terminated his earthly career, we cull from the *Milton Economist*. "On Wednesday afternoon, September 9th, Rev. J. K. Millett left his home, the parsonage at McEwensville, accompanied by Miss Maggie Culp, a friend of the family, for a fishing trip to the river. They drove to Watsonstown, put up the horse, and at a point of the river known as Port May, they took a small boat, rowed out to the middle of the river, which is very wide there, the place where he had often fished. Before anchoring the boat he handed his watch to Miss Culp, which was his usual custom, no matter who accompanied him. He had a valuable watch, and experience had taught him that articles were easily dropped from his pockets while fishing. When he dropped the anchor, the chain attaching it to the boat was too short to reach bottom, which caused the boat to slip and commence filling with water. Rev. Millett commenced bailing it out to save it from sinking. In doing so he was evidently excited and lost his balance, the boat upset and they were both thrown into twelve feet of water. After sinking and struggling in the water they both rose to the surface, when the lady took hold of the boat after having sunk twice. Rev. Millett coolly commanded her to hold on to the boat while he would swim to the shore, a distance of about three hundred yards, assuring her if she would hold fast she would be saved. He called to her twice to hold on, as he struck out for the shore, battling with the mad waves, swimming for life. Two men in a boat near at hand went to

the rescue of Miss Culp, picked her up, and in pulling for the shore passed the struggling man, landed the girl, returned for the deceased, who by this time had reached the shore within thirty feet, but was now so greatly exhausted, that in the excitement of the moment, he sank to the bottom of the river after those in the boat had reached out to him a fishing pole to catch hold of. Twenty-five minutes elapsed before his body was recovered, which lay in only six feet of water. All that medical skill and kind hands could do to resuscitate him was done, but to no purpose—the vital spark had fled. He was an expert swimmer, but the great distance he had already covered and the burden of his hip-high rubber boots, which must have filled with water, was more than he could combat with.”*

An intimate personal friend of the deceased remarks very truly and beautifully: “There are times in the history of our lives when we can but fold our hands and seal our lips; times when there is little to be said and less to be done; times when we feel utterly helpless before the Lord. This is especially the case when a signal calamity overtakes us, paralyzing our energies, bewildering our minds, and crushing our hearts. Such was the experience of the many warm friends of the deceased when the sad intelligence came that he was accidentally drowned in the Susquehanna River. It is not our purpose to furnish the particulars of his death and funeral, and the statistics of his life and ministry, as this has been done by another. As an intimate friend of the

* Obituary by the Rev. T. J. Hacker, in “Ref. Ch. Mess.,” Sep. 30th, 1885. See also “Hausfreund,” Sep. 24th, 1885.

family, we desire to add a few words in reference to the character of the deceased. Our acquaintance commenced when he entered upon his ministry as pastor of the Paradise charge twelve years ago. We saw much of each other, and our intimacy soon ripened into warm friendship. There seemed to be a peculiar affinity between us, and many were the pleasant hours which we spent in each other's society. Indeed to know Brother Millett was to love him. He had such a great sympathetic nature that he drew all his acquaintances close to his heart. For six years we were members of the same Classis and constantly associated. During all this time I cannot remember that I ever saw his temper ruffled. Brother Millett was a man of more than ordinary ability. He was prominent on the floor of Classis and served on many important committees. He was probably more of a preacher than of a pastor; but that he did not neglect his people as pastor is evident from the substantial growth of his charge, as indicated by the interest manifested by his congregations in Church work, by the accessions which were made to the membership, and by the liberal contributions for benevolence.*

Brother Millett's death occurred September 9th, 1885, in the mysterious and distressing manner indicated above. His age was 49 years, 2 months and 26 days.

On Saturday morning, September 12th, 1885, many relatives, friends and parishioners wended their way to the Reformed parsonage at McEwensville, where the body lay in a neat casket, at the head of which loving

* "Ref. Ch. Mess.," September 23rd, 1885, communication by the Rev. C. S. Gerhard.

hands had placed floral tributes of exquisite beauty and suitable design. Revs. W. G. Engle, Geo. P. Hartzel, C. F. Sontag, F. C. Yost, G. S. Sorber, J. A. Peters, S. S. Kohler, R. L. Gerhart, W. W. Clouser, D. E. Schœdler, D. H. Leader, A. C. Whitmer, H. K. Binkley, C. S. Gerhard and T. J. Hacker, of the Reformed Church, were present to pay a tribute of respect to their deceased brother, as were also Revs. Staley, Adams and Schmucker, of the Lutheran, Marr, of the Presbyterian, and Shields, of the M. E. Church.

The following order of services was observed during the sad obsequies: at the house:—Reading of the 23rd Psalm by Rev. W. G. Engel, followed by an address by Rev. J. A. Peters, who directed his remarks mainly to giving comfort and consolation to the bereaved family. Prayer was offered by Rev. Marr, of the Presbyterian Church. The funeral cortege was now formed and a long line of vehicles wended their way slowly to the Paradise church. Upon arriving there the body was exposed to view, and a large throng with tearful eyes and sad countenances looked for the last time on the features of their pastor and friend; the interment followed in the beautiful cemetery adjoining the church, where, by the side of his dear wife, his body was laid to rest, the brethren Yost and Hartzel officiating at the grave. Returning to the church, which was packed to its utmost capacity, Revs. Schœdler, Gerhart and Kohler conducted the opening services; Rev. C. S. Gerhard preached a sermon on Rev. 21: 4, rich in thought and masterly in its presentation concerning the triumphs of faith in Christ Jesus over the power of death and the grave.

The sermon was followed with an address by Rev. T. J. Hacker, including an obituary notice, together with a resume of the cardinal events in the life, character and history of the deceased. The closing services were conducted by Revs. A. C. Whitmer, Staley and W. W. Clouser.

So we laid him to rest. All honor to the prophet who went up to heaven in a chariot of fire; but nobler still his departure, who, as he ascends to glory, leaves spiritual sons behind him to weep by the cast-off mantle of his flesh and cry—"My father, my father, the chariots of Israel and the horsemen thereof."

"A servant of the living God is dead!
His errand hath been well and early done,
And early hath he gone to his reward:
He shall come no more forth, but to his sleep,
Hath silently lain down, and so shall rest."

REV. JOHN TRAUGOTT KLUGE.

1814—1885.

Father Kluge was born in Germany, in 1814, of Christian parents, and was early consecrated to God in holy baptism. After a course of thorough instruction in the doctrines and precepts of our holy religion, he was confirmed and admitted as a member of the Reformed Church, in his native land. He was educated and trained for the Gospel ministry by the "Langenburger Missionary Association," and sent by them to Wisconsin, in this country, where he spent the whole of his ministerial life. When Father Kluge came to this country, the state of Wisconsin was yet in its infancy, and the few scattered Reformed churches were mostly small and unimportant. At first the good man served for some years a weak country charge west of Manitowoc, and subsequently took charge of the small mission church in Sheboygan, which, with only a brief interval or interruption, he served up to the time of his decease.

Father Kluge was one of the small number of faithful pastors who organized the Sheboygan Classis. Intimately associated with him in this work, as in many

other enterprises, was the Rev. Dr. Bossard, lately deceased. Both of them were excellent Christian men and worthy ministers of the Reformed Church—earnest and faithful laborers in the vineyard of the Lord, working side by side with unabated zeal and energy, for a period of thirty years, in building up the kingdom of God in that distant and comparatively new section of our extensive country. They continued to be firm and staunch friends during life and passed into the unseen and eternal world within a few months of each other—united in death as well as in their life and labors.

Father Kluge's ministry extended over a period of thirty-two years. He was one of the early friends and founders of the "Mission House," and served it faithfully as its treasurer up to the time of his death. In the bosom of his Church the Mission House—an institution for the training of ministers—was indeed born, fostered and most tenderly nursed. What this deserving congregation did, suffered and sacrificed for this school of the prophets will never be fully known. God only has a record of its self-denying labors and many alms-deeds. To many of the students the good pastor proved a genuine friend and a faithful spiritual father. He was exceedingly kind and tender-hearted, and disposed to sympathize with the poor and destitute among God's children. He was extensively known, esteemed and loved as one of the "quiet ones of earth"—laboring without noise or ostentation in the sphere which God had chosen for him.*

*See "Hausfreund," Nov. 5, 1885—Obituary by the Rev. Dr. Muehlmeier.

Father Kluge died at his late residence in Sheboygan, Wisconsin, October 20, 1885, aged about 71 years.

In regard to his last hours—his sickness, death and burial—we copy the following beautiful and appropriate remarks by his friend and associate, the Rev. Dr. Muehlmeier, originally published in the *Kirchenzeitung*, and subsequently translated by the Rev. Frederick Fox, and published in the *Messenger* of January 20, 1886. The writer says: Our dear brother retained his bodily strength and continued to be active to a good old age. He was suddenly overtaken by pleurisy and later by inflammation of the bowels. His loved ones and friends prayed for his recovery; he himself hoped to the last for a favorable response to these friendly petitions, offered for his restoration, but the Lord seemed to say: “My thoughts are not your thoughts, neither are your ways my ways.”

Unexpectedly came the message of his demise to those who had labored and prayed with him. It became evident on the day of his burial in what a loving circle of friends this departed servant of God had moved during the thirty-two years of his activity in the Church. Thirteen ministers—his “companions in the kingdom and patience of Jesus Christ”—together with a large number of the elders, deacons and members of the different congregations, constituting his pastoral charge, friends and acquaintances joined the procession and followed his remains to the grave. The choir of the Mission House opened the services in the church with an andante by brother Kurtz: “Then said Martha unto Jesus: Lord, if Thou hadst been here, my brother had

not died." After the reading of a portion of Scripture and prayer, the choir of Zion's church sang a suitable hymn. Rev. C. T. Martin delivered a funeral sermon on 1 Peter 4: 9—11. Very appropriately and in a way comforting to the relatives and large assembly of mourners, he emphasized the blessed hope, that, when Christians part in death, they part to meet again. Then followed a discourse on the true character of the Gospel minister and a biographical sketch of the deceased. In conclusion the choir of the Mission House chanted the words of Holy Writ: "He also that had received two talents came and said, Lord, Thou deliverdest unto me two talents; behold, I have gained two other talents beside them. His Lord said unto him: Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord." The music for this beautiful piece was specially composed by brother Kurtz. At the grave the choir of Zion's church sang once more, when the last named brother spoke, in the words of Holy Writ, of the blessed resurrection of those who die in the Lord.

Father Kluge seems to have been a general favorite among his ministerial brethren, as well as among his faithful and devoted parishioners. He is spoken of in terms of the highest regard by those who best knew him. Dr. Muehlmeier, in concluding his notice of the sainted father, says: "All that the dear departed brother was to his family, his congregations, to the Mission House and to all that were intimate with him, the writer is unable to express in words—this is known to the

Lord alone. May He comfort us, dry our tears and lift our hearts heavenward. “And I heard a voice from heaven, saying unto me, write: ‘Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them.’”

REV. JOHN BLÆTGEN.

1824—1885.

Mr. Blætgen was born September 15th, 1824, in Altstaden, near Muehlheim, on the river Ruhr, in Prussia, where the pious and God-fearing Tersteegen lived and labored, and where his influence for good is even yet felt, and continues to work through his writings. He was the second son of Herman and Anna Blætgen, both of whom were warmly attached to the Church, and diligently sought to train their children in the doctrines and practices of our holy religion, not alone in the ordinary way, but also visited with them the more private meetings held for prayer and other devotional exercises. His father was a man of strong character and exceedingly strict in the exercise of domestic discipline, and in the training of his children. His mother was a woman of refinement—mild and gentle in her spirit and bearing—of whom her son always spoke in terms of the highest regard.

Already in his early youth, Mr. Blætgen experienced deep and lasting impressions made upon his heart and mind by the Divine Spirit, so that he had a keen sense of sin and guilt, and felt that if he should die in that state he could not be saved. These experiences, how-

ever, gradually gave way to a feeling of trust in the pardoning mercy of God, and brought to his heart the desired peace of God in Christ Jesus. Often and with evident satisfaction he referred to the happy time spent in attending upon a course of catechetical instruction, and his subsequent confirmation and admission to the Holy Communion. He frequently and feelingly spoke of the ministers of the place, especially of his late pastor, the Rev. Ed. Schulz, who for a period of fifty-six years was stationed at Muehlheim, and in his discourses often reached and affected his heart. About this time he heard a sermon from his aged and venerable pastor on Micah 2: 11, which made a deep and abiding impression on his heart and induced him earnestly to seek after peace and reconciliation with God, through the Lord Jesus Christ. It was, however, appointed for him to pass through a yet more severe conflict, and to experience the "exceeding sinfulness of sin," before he fully reached the object of his earnest wishes and persevering prayers. During this time he associated much with the pious and more earnest portion of the church, and sought to benefit by their experience. After several years of conflict, he found and continued to enjoy the peace which he so earnestly sought when about sixteen years of age. He found "Christ in him the hope of eternal life," and henceforth longed to have not only occasional glimpses of his Redeemer, but to possess Christ wholly and permanently, as his only and all-sufficient Saviour.

In the year 1848—a time of great trouble and extensive revolutionary movements in the political circles of Germany—he emigrated to this country. He was not himself involved in these revolutionary struggles,

but still thought it best to leave his native land and seek a home in this New World. He was induced to take this step, at least in part, by reading a paper sent out by the Rev. Mr. Fœlke, of Evansville, Indiana, in which a glowing description was given of America and of the state of the Christian life as found in this country. He took up his residence in the vicinity of Evansville, Indiana, and was for some time in the employ of the American Tract Society, acting as colporteur. He afterwards studied for a time at Mercersburg, Pa., and completed his theological course in the Reformed Seminary at Tiffin, Ohio. Here in July, 1854, he was licensed to preach the Gospel by the Classis of Tiffin, and ordained by the Indiana Classis, November 12th, 1854, in Zion's Reformed church, Poland, Clay county, Indiana.

He was settled and served as pastor in the vicinity of Linton, Greene county, Indiana, from 1854 to 1858. During this his first pastorate, he was united in matrimony with Miss Florentine Drœge, of Posey county, Indiana, October 5th, 1856. They had four children, of whom two grown daughters survived their father. The older of the two is married to the Rev. Ed. Scheidt, of Wisconsin.

From 1858 to 1863, Mr. Blætgen served several congregations in the vicinity of Evansville, Indiana. Then he served from 1863 to 1866, the United Salem Ebenezer and St. John's Ebenezer congregations, residing in Newtonburg, Manitowoc county, Wisconsin. From this place he removed to Mosel, Sheboygan county, Wisconsin, and remained there until 1867, when for the second time he was called to Linton, Indiana, and continued his ministry there up to 1869. Afterwards he

was for one year in Fredericksburg, Missouri, and then served the St. John's Ebenezer charge, in Centreville, Wisconsin, from 1870 to 1880, when he accepted a call from the Dutch Reformed church, in Forreston, Illinois, where he continued to labor up to May, 1885, when he took charge of some Reformed congregations in and around Menno, in Dakota. His services here, however, lasted only about seven months, when he was suddenly and in a very mysterious way called to his eternal reward in heaven, December 4th, 1885, aged 61 years, 2 months and 19 days. The morning of that day was very stormy; and some injury having been done to his bee hives, which were near the building, he went out to repair the damage, when suddenly the chimney of his house was blown down, falling upon his head and so seriously wounding him that he was taken into the house by his daughter Anna and several of the neighbors, in an unconscious state, and died a few hours later, without having recovered his consciousness. He expired about nine o'clock in the morning.

On the 8th of December, 1885, his mortal remains were reverently laid to their final rest—the funeral taking place at his late residence in Menno, Dakota Territory. The Rev. Charles L. Bonekemper made an address at the house, based on the account of St. Stephen's death, as recorded in the Acts of the Apostles. At the church, the Rev. Michael Hoffer, for many years a missionary in India, delivered a funeral discourse based on St. Luke, 24: 29—"Abide with us; for it is toward evening, and the day is far spent." The Rev. Mr. Bonekemper, who communicates these facts in regard to Mr. Blætgen's death and burial, speaks of the singularly

beautiful appearance of the corpse, and says: I appeal to the many witnesses who stood around the open coffin, whether it cannot be said of him what was said of Stephen, that "his face was as the face of an angel." The good man now rests in Jesus, whom he loved and served while here, and in whose presence he finds his highest bliss.*

Mr. Blætgen was fortunately blessed with a good physical constitution, and enjoyed excellent health down even to the end of his stirring and eventful life. He was firm, active and cheerful. His motto was: "What thou doest, do promptly." He made good use of his time and of his gifts. He was earnest, zealous and warmly attached to the doctrines and usages of the Reformed Church, and had a special love for the writings of the pious Tersteegen and the theologian Lampe. As a preacher and pastor he was faithful and active, and earnestly concerned to bring the souls committed to his care to a saving knowledge of the truth. He neglected no opportunity to bring home to his hearers the solemn teachings of the Bible, and to urge them to accept of the offers of salvation. He labored faithfully and without intermission to win souls to Christ, and to build them up in the saving knowledge of God. His only wish was to be useful in the world, and so to finish his work and the ministry which he had received of the Lord Jesus. In these efforts he was not left without evidences of the divine favor and of his own success. The fruits of his labors everywhere appeared and bore testimony to his fidelity and zeal in the Lord.

* For the material of this sketch we are indebted to the Rev. Ed. Scheidt, a son-in-law of the deceased. See also "Kirchenzeitung," January 12, 1886.

REV. JOHN GRING.

1801—1885.

The ancestors of the Gring family, from which the subject of this sketch was descended, are said to have come, about the middle of the last century, from Schoharie, in the state of New York, to Tulpehocken, Berks county, Pa., with a number of German emigrants, who, it seems, had located in that section of country on coming to the New World. In their new home in Berks county, their family continued to reside permanently and to increase rapidly, so that at present the descendants of the original stock are very numerous and well to do. In was *here*, on the 15th day of March, 1801, that Mr. Gring was born, as also his younger brother, the Rev. Daniel Gring, who departed this life in 1881, in York county, Pa.

In early infancy, Father Gring was dedicated to the service of the Triune God, in holy baptism; and, subsequently, after long and careful instruction in the doctrines and precepts of our holy religion, he was confirmed and received as a member of the Reformed Church. He continued to reside with his parents, for some time, on the farm and to perform the duties of a farmer's son. In this filial relation he was diligent and faithful in

the discharge of his obligations. He, however, was not satisfied to spend his life and energies in agricultural pursuits, and hence sought means to prepare himself for the Gospel ministry. He studied privately under the care and tuition of the Rev. J. William Dechant, who, in his time, trained quite a number of young men for the sacred office.

In the year 1824, in connection with a number of other applicants for ordination, he presented himself to the Synod of the Reformed Church, then assembled in Bedford, Pa., where he was examined, approved and recommended for ordination, according to the custom then prevalent. This action was taken in view of a call which he held from several congregations in Lebanon county, Pa., over which he was immediately settled as pastor, and where he continued to reside to the end of life—a period of sixty years. His pastoral labors, however, he was obliged to close some fifteen years prior to his decease, in consequence of bodily infirmities. His active ministry extended over a period of about forty-six years, and was exercised in substantially the same charge—a very extensive and laborious field. During his ministry, he served, at different times, the following congregations, viz: Fredericksburg, in the place of his residence, Ziegel, Pinegrove, Hazel, Walmer's, Schell's, Moonshine, Bindnagle's and Mt. Aetna. Some of these congregations were, however, part of the time connected with other pastoral charges, and the venerable Father served only the church at Fredericksburg up to the time when he retired from the active duties of the ministry.

Father Gring had not enjoyed the benefit of a regu-

lar and extended course of theological training. His knowledge of scientific subjects especially was limited, and his general preparation for the ministry scant and imperfect. Still he was not without some good and substantial qualifications for the work to which he was called. He had thoroughly studied the Holy Scriptures, and also that excellent exponent of biblical truth—the Heidelberg Catechism; and hence he did not disappoint the expectations of the Church, nor of the good men who examined him and approved of his literary and theological preparation. The members of the committee who conducted the examination, very considerately say, “that although the young brethren—Mr. Gring and others—were found to be rather weak in the language, yet in theology they gave better satisfaction.” They were also carefully examined in regard to their piety and the motives which led them to enter upon their preparation for the ministry, and, in this respect, gave excellent satisfaction—the committee expressing the opinion that they would become useful ministers of the Church in case they continued to prosecute their studies. The ordination of brother Gring, in connection with Daniel Hertz, David Hassinger, Daniel Weiser and Henry Kroh, took place on Thursday evening, Oct. 1st, 1824. The committee of ordination consisted of the Revs. Dr. William Hendel, L. L. Hinsch and Albert Helfenstein, Sr. The Rev. Dr. Samuel Helfenstein, Sr., was appointed to preach the sermon on the solemn occasion. His text was Eph. 2: 20—22.*

* Syn. Min., 1824, pp. 52—26, 28—33.

As already stated, Mr. Gring was ordained on the strength of a call from several congregations in Lebanon county, Pa. In this charge he continued to labor up to the time of his retirement from the active duties of the ministry. His residence was in Fredericksburg during the entire extent of his ministry, and for some time afterwards.

On the 17th day of October, in the year 1824, Father Gring entered into holy matrimony with Miss Susanna Boyer. This union was blessed with four children, two of whom survived their father. Mrs. Gring preceded her husband to the eternal world, having died two years prior to his own decease. After the death of his faithful companion the aged pastor lived with his daughter, Mrs. Seltzer, in Lebanon, Pa., where he was kindly cared for and made happy in his declining years.

“Father Gring, especially in the early part of his ministry, performed much of his pastoral work on foot, even crossing the Blue Mountains in order to serve his congregations in Schuylkill county. Being physically strong, and having his heart deeply interested in his work, he labored, as did St. Paul, with his own hands. In the erection of new churches in his charge he assisted the workmen in their labors. With his humble but comfortable home, there was connected a small tract of land, which he himself cultivated.” His life was truly a laborious one. Much of his time and energy was spent in traversing the extensive territory over which his pastoral labors extended. For the space of nearly half a

century the veteran servant of God served his faithful and affectionate people.*

Father Gring died from softening of the brain on Sunday, December 13th, 1885, aged 84 years, 8 months and 28 days. The funeral services were held at the house of his daughter, Mrs. Seltzer, in Lebanon, Pa., on the 17th of December. The sermon on the solemn occasion was preached by the Rev. Dr. F. W. Kremer, by special request of the deceased, from 2 Tim. 4: 7—8. The Rev. Tobias Kessler followed with a German discourse; and the Rev. Dr. Wolff closed with prayer. The brethren Dr. J. E. Hiester, Dr. T. S. Johnston and G. B. Resser were likewise present and took part in the solemn services. After the conclusion of the services, the corpse was taken to Fredericksburg cemetery and placed beside the remains of his faithful companion in life.

* "Ref. Ch. Mess.," Dec. 30th, 1885. Obituary by the Rev. Dr. F. W. Kremer, from which most of the facts of this sketch were gleaned.

REV. JOHN MECKLY.

1812—1886.

Mr. Meckly entered the Christian ministry at a comparatively late period of life, being at the time of his ordination about fifty-seven years of age. He was engaged in the active duties of the ministry only twelve years, extending from 1870 to 1882, when, resigning the Springfield charge, in Ohio, he retired from the pastoral work and preached only occasionally as opportunities presented themselves.

The subject of this sketch was born in the town of Hanover, York county, Pa., Nov. 2, 1812. He was the son of a farmer, and followed the same calling for a number of years. Where he obtained his education we are not prepared to say; but it is likely that during his early life he attended the common schools in his native place, studying only the ordinary English branches, usually taught in these institutions. His subsequent vocation as a farmer likely left him very little time to improve his mind and thus secure a more thorough preparation for the important work to which his life was subsequently devoted. Having reached the age of early manhood, he was united in the bonds of matrimony to Miss Elizabeth Sell. They lived happily together, and

experienced the joys and sorrows of wedded life up to May 6th, 1884, when she passed quietly away, leaving him alone to bear the burdens of old age. Their union was blessed with eight children, of whom only three survived their parents—namely one son, Jeremiah, and two daughters, Mrs. Sarah Pflug and Mrs. Alice McCurly.

Both Mr. and Mrs. Meckly were for many years members of the Church of Christ. Early in life they had joined the United Brethren, in whose communion they remained—he at least—up to the time when they entered the Reformed Church. Early in life his faith and piety led him to engage in the work of a local preacher, and he appears to have discharged the duties of his office faithfully, and to have retained the confidence of the brethren in the church of his first choice.

At the first annual meeting of the Eastern Ohio Classis held in Columbiana, Ohio, in September, 1869, he appeared before that body as an applicant for membership. The record in the case reads: "The Rev. L. B. Perkins, an ordained minister of the U. B. Church, and Rev. J. Meckly, a licentiate of the same body, made application to be received as members of the Reformed Church." The Revs. James Reinhart and J. Naille, together with elder M. Worle, constituted the committee of examination, licensure and ordination. The examination of the applicants was held in the presence of the members of Classis, and resulted favorably. Brother Meckly was accordingly licensed to preach the Gospel. At a special meeting of Classis held in St. Jacob's church, near New Lisbon, Ohio, February 15th,

1870, brother Meckly laid before Classis a call from the Berlin mission, which was approved and confirmed, and provision made for his ordination. The Rev. James Reinhart preached the sermon on Acts 20: 21, and 1 Pet. 5: 14; after which the officers of Classis ordained the applicant by the solemn imposition of hands, according to apostolic usage.

He served this congregation or charge, in the meantime preaching, also, quite frequently at Youngstown, Ohio, until the autumn of that year.

At the second annual meeting of the Eastern Ohio Classis, held in Jefferson, Ohio, Oct. 6th, 1870, Mr. Meckly presented a call from the Springfield charge, which was confirmed, and a committee, consisting of the Revs. G. M. Albright, T. Ferrell and J. M. Grether, was appointed to install him as pastor of the charge. He remained in this field of labor nearly twelve years, and, in it, did the most of his work for the Reformed Church. His annual reports, made to Classis during this pastorate, show that his labors were greatly blessed. The charge was then, as it still is, composed of two congregations—namely Springfield and Unity. He reports as having during his ministry in this particular field, baptized two hundred and seventy-four, received by confirmation and on certificate two hundred and eighty-seven, buried one hundred and thirty-nine, and collected for benevolent purposes not far from one thousand dollars.*

After his resignation of the Springfield charge, which

* Rev. J. M. Kendig—Obituary in "Christian World;" see also the "Ref. Ch. Mess.," May 19, 1886.

act was approved by Classis at its annual meeting in Youngstown, Ohio, in May, 1882, he retired from the active duties of the ministry, preaching only occasionally for his brethren when requested so to do. His services, however, were frequently solicited in certain localities, especially among the Germans. Subsequent to his retirement he was united in the bonds of matrimony to Miss Anna Getz, of Columbiana, Ohio, with whom he lived up to the time of his decease, which occurred on Friday, April 16, 1886. Two days previous to his death he was on the streets of the village, and seemed to be as well as usual; but during that night—Wednesday, April 14th—he was stricken with apoplexy, and expired, as already stated, two days later, aged 73 years, 5 months and 14 days. His funeral took place on the Lord's Day following, in the M. E. Church at Petersburg, and his mortal remains were laid to rest in the beautiful cemetery near the village. The Rev. J. M. Kendig delivered a discourse in the English language, and was followed by the Rev. C. M. Schaaf in a German address, and by the Rev. N. S. Bloom, pastor of the Springfield charge. The Rev. J. H. Bomberger, of the Reformed Church, and the Rev. F. R. Peters, of the M. E. Church, were also present.

As a preacher Mr. Meckly was plain and practical, earnest and sincere. He lacked in preparation for the ministry, which fact he deeply felt and acknowledged; and, on account of this defect in his qualifications, he shrank from much of the work which usually falls to the lot of ministers. At the meetings of Classis his voice was rarely heard; but when any action was to be

taken, he always proved loyal to the Classis and the Synod, and honestly sought to carry out their actions. When assigned to any particular duty he always tried faithfully to discharge the same. What he lacked in previous mental training and theological acquirements, he endeavored to supplement by earnest and persevering efforts.

REV. JOHN W. NEVIN, D. D., LL. D.

1803—1886.

Before preparing a sketch of the life and labors of this great and good man, for the present volume of the Lives of the Fathers of the Reformed Church, the Rev. Dr. Heisler was called away by death. The duty of compiling the necessary sketch, therefore, devolved upon another. To publish the volume without a memoir of the Rev. Dr. J. W. Nevin would be unsatisfactory. It will not be our aim to present an extended history of his life and labors, but rather to give a mere outline or epitome, inasmuch as the pleasing task of preparing a work on "The Life and Times of the Rev. John Williamson Nevin, D. D., LL. D.," has been assigned to and undertaken by the Rev. Dr. Theodore Appel, of Lancaster, Pa., which, it is fondly hoped, will be published in the near future. To it the reader is referred for a full and extended biographical account of Dr. Nevin's life and labors.

There is no lack of material on hand for the compilation of the present sketch, but so great an abundance, that the difficulty is to know just what to use and what to not use, so as to bring it within reasonable length.

The autobiographical articles by Dr. Nevin himself

in the *Reformed Church Messenger* of March, April, May and June, A. D., 1870, and those on the eighty-third anniversary of his life in the same periodical for March 3rd, 1886, and of June 16th and 23rd of the same year, on his death, are the main sources drawn upon in preparing this article, and have been freely used.

John Williamson Nevin was born near the village of Strasburg, Franklin county, Pa., Feb. 20, 1803, of distinguished parentage, from that sturdy so-called "Scotch-Irish" stock, by which the Cumberland Valley was mainly settled, and which furnished so many of its pioneers of moral as well as material development, in the early days of Pennsylvania. His father, John Nevin, was a gentleman of more than ordinary intelligence, being a graduate of Dickinson College, who was fond of books, but in harmony with his tastes, spent his life in the noble occupation of a farmer, living for many years on his beautiful place in the northern portion of the county. John Williamson was the oldest of a family of five distinguished sons and brothers, who have given the name its wide fame, and three sisters. His father's mother was a *Williamson*, sister to the distinguished Dr. Hugh Williamson, LL. D., one of the framers of the Constitution of the United States, and a man otherwise prominent during the period of the Revolutionary War. Another brother, Capt. John Williamson, was a successful and wealthy merchant of Charleston, S. C. It was as namesake to him in particular that he got his middle name *Williamson*. This grand-uncle also assumed the charges of his college education.

By birth and blood a Presbyterian, he was early ded-

icated to the Lord in Holy Baptism, and carefully brought up in the Christian faith by godly, pious parents—in the system of sacramental, educational religion, under the best sort of parental care, as then in vogue in the venerable old Presbyterian Church of Middle Spring.

In the Autumn of 1817, when not yet fifteen years old, he was sent to and matriculated as a student in Union College, at Schenectady, N. Y., and although the youngest in his class, was graduated with honor in the Fall of 1821, when not yet nineteen years old. On his way to Union College in 1817, he called to see, and met for the first and last time, his patriarchal kinsman, Dr. Hugh Williamson, who was then residing in the city of New York, and was past four-score years old. The youth was greatly awed by the venerable and commanding appearance of his grand-uncle. His only word of counsel to his grand-nephew was: "Take care, my boy, that you do not learn to smoke; for smoking will lead you to drinking, and that is the end of all good." The youthful student heeded his grand-uncle's advice and kept clear of smoking and all use of tobacco to the end of his days.

In his youth and early manhood, Dr. Nevin was of a delicate and rather feeble constitution, so that he hardly hoped to survive the age of thirty years. By too close application to his studies whilst at college, and the lack of sufficient exercise, he contracted dyspepsia, which seriously affected his health, and from which he suffered more or less for many years. As he grew older, he readily apprehended the importance of scrupulous care of his health; and by the avoidance of all extremes and

irregularities, that shorten so many lives, and by the conservation of the conditions of diet, temperature and exposure, he gradually overcame his physical ailments and maintained himself in good health to a remarkable age—83 years, 3 months and 17 days. About seventeen years before his death, when his family physician pronounced him likely to have fifteen years of life yet, he manifested incredulity—thought it could not be so.

Between his graduation from his college course, in 1821, with high honors, as already stated, and his entering upon the theological career, which has won for him fame co-extensive with Christendom, we may say, there were several years of severe bodily prostration, which, as already mentioned, was gradually overcome by recreation and communings with nature, in the woodlands and on horseback, as well as in assisting his father on the farm. He spent two years in this manner on the homestead, in fields and woods, and acquired for the time being a fondness for botany.

Having partially regained his shattered health, he entered the Theological Seminary at Princeton, N. J., in the Autumn of 1823, and in the regular course of studies took a special interest in Oriental and Biblical literature. From the very outset he attained distinction as a Hebrew scholar, reading the whole Bible in Hebrew, and thereby obtained the flattering distinction of being universally admitted to be the best Hebrew scholar in said institution. This distinction contributed to mould his whole subsequent career. For two years he filled the chair of Oriental and Biblical Literature, whilst the Rev. Dr. Charles Hodge was in Europe, on a tour for

his health. During this time it was that Dr. Nevin wrote his *Biblical Antiquities*, which have attained a very large circulation in Europe as well as in America.

In October, 1828, he was licensed to preach the Gospel by the Carlisle Presbytery. He supplied the congregation at Big Spring or Newville, Cumberland county, Pa., for a few months, but in 1829, soon after his father's death, he was called to the chair of Biblical Literature in the new Presbyterian Theological Seminary, then being established by the General Assembly at Allegheny City, Pa. In December of that year, when only in his twenty-seventh year, he assumed his duties in that institution, then without buildings, library or endowment. There he remained ten years, teaching, preaching, writing, publishing; and braving opposition and popular denunciation, if not physical violence—from those who resented his vigorous expressions against infidelity, intemperance, irreligious amusements, slavery, the degenerate drama, etc., with all the inflexibility and heroism of the boldest modern reformer. He was the outspoken, unreserved opponent of slavery, infidelity, fashionable amusements, church or ladies' fairs, and theatrical entertainments. He was a radical temperance reformer sixty years ago, when social abuses of the liquor or drink habit required great plainness of speech. His temperance views were strong to the last. Only a few days before his death, when his physical constitution was yielding rapidly to the inroads of the disease, which terminated in death, he was requested to make use of stimulants. He replied in the language of Pindar, "Water is the best."

We come now to view this remarkable man nearer

home—as a minister and professor of the Reformed Church. On the 29th day of January, A. D. 1840, a special meeting of the Synod of the German Reformed Church in the United States convened in Chambersburg for the purpose of electing a suitable individual as Professor of Theology in the Theological Seminary then but recently located at Mercersburg. The Synod resolved itself into a Committee of the Whole, and earnestly inquired whether it was limited in its choice to the ministry of the Reformed Church. After due consideration, the committee rose, and the chairman of the Committee of the Whole reported that the Synod was not so limited, which was adopted. The names of the following persons were then placed in nomination, to wit: Revs. John H. Schmaltz, Albert Helffenstein, Jr., and John W. Nevin, D. D. On the following morning, January 30th, the friends of the two candidates first named were permitted to withdraw them, and Dr. John W. Nevin became the unanimous choice of Synod. Dr. Nevin heard, as from the Lord, this call to a new sphere—the Professorship in the Seminary of the German Reformed Church. He accepted the call in due time, and in May, 1840, removed to Mercersburg and entered forthwith upon the discharge of his duties. Here he devoted nearly thirteen years' service of the very prime of his life to the theological and literary institutions of the Reformed Church—first as Professor of Theology up to the time of the death of Rev. Dr. Rauch, in March, 1841, and then to the Spring of 1851, as President of Marshall College and also Professor in the Theological Seminary, when he resigned his professorship in the last named in-

stitution, which took effect in the Autumn of the same year. For two years afterwards he served the College as President, until its removal to Lancaster, Pa., in the Spring of 1853. He then first removed to Carlisle, Pa., where he resided for nearly a year. He next moved to Windsor Forge, in Lancaster county, Pa., and finally built his residence a short distance west of Lancaster city, named Caernarvon Place, where he dwelt up to the time when called to the everlasting habitation on high.

In 1861, Dr. Nevin was called by the Board of Trustees of Franklin and Marshall College to fill the chair of Philosophy, History and Aesthetics in that institution, which he continued to fill until 1866, when he became the President of the College for a period of ten years, from 1866 to 1876. During these years his pen was busy and his writings were voluminous. After his retirement from the College in 1876, he preached frequently, wrote much and read vastly. Until a few years before his death, his eyes were not dimmed, nor his natural force abated. Several months before his departure his eyesight began to fail rapidly. About two weeks before his death an exposure brought on a severe cold, followed by enfeebled action of the heart. A favorable change afforded some hope of his recovery, but on Thursday afternoon at 2 o'clock there was a relapse, and his life ebbed away until the following Sunday morning, June 6th, 1886, about half past eight o'clock, when he passed to his eternal reward, aged, as has been already said, 83 years, 3 months and 17 days. The funeral services took place on the following Wednesday forenoon. These were largely attended by the ministry of the Re-

formed Church, relatives and personal friends, and were held in the College Chapel, Rev. Dr. T. G. Apple, President of the College, preaching the sermon. The interment was made in Woodward Hill Cemetery, at Lancaster, Pa. Thus passed away the man, who had, for more than forty-five years, occupied the most prominent position in the Reformed Church, and has had more to do in forming and shaping her present course and trend than any other in the present century. He was indeed a teacher of teachers, a leader of leaders, and a master of masters. The teacher, the leader, the master is gone, but his name, his memory, the influence of his spirit shall abide and endure forever.

On New Year's Day, 1835, Dr. Nevin was united in holy wedlock with Martha J. Jenkins, a daughter of the Hon. Robert Jenkins, at one time a member of Congress, and a prominent iron master of Windsor Place, Caernarvon township, Lancaster county, Pa. Their union was blessed with seven children, four sons and three daughters. Two of the sons preceded their father to the spirit world. Mrs. Nevin, two sons and the three daughters survived the husband and father. The surviving children are Captain W. Wilberforce Nevin, largely engaged in railroad enterprises; Rev. Robert J. Nevin, D. D., commander during the War of the Rebellion of the famous "Nevin Battery," and now rector of St. Paul's Within-the-walls Protestant Episcopal church in Rome; Miss Alice Nevin, a well known musical composer; Miss Blanche Nevin, sculptor and artist, her best known work being the statue of General Peter Muhlenberg, in the Capitol at Washington, D. C.; and Martha

J., the wife of Robert W. Sayre, of the Lehigh Valley Railroad.

As a theologian Dr. Nevin stood in the very front rank, and was recognized, far and wide in religious circles, as one of the profoundest thinkers of the age. His learning and scholarship were very broad, and his versatility was remarkable. Very few writers, if any, excelled him in the use of forcible English, as some of his polemical articles abundantly testify. His articles on the "Use of Philosophy," and on "Human Freedom" furnish the best specimens of his best thought and style.

Among his more important publications are the following: "Biblical Antiquities," 1829; "The Anxious Bench," 1843; "Introduction to Dr. Schaff's Principle of Protestantism," 1845; "History and Genius of the Heidelberg Catechism," 1847; "The Doctrine of the Reformed Church on the Presence of Christ in the Lord's Supper," 1848; "The Apostles' Creed—Its Origin, Constitution and Plan," 1849; "The Dutch Crusade," 1854; "Review of Dr. Hodge's Commentary on the Ephesians," 1857; "The Liturgical Question," 1862; "Christ and Him Crucified," preached at the opening of the first General Synod of the Reformed Church, in Pittsburg, Pa., 1863; "Vindication of the Revised Liturgy," 1867; "Answer to Professor Dorner, of Berlin, Germany," 1868; "Once for All," 1869; "Revelation and Redemption," 1870; "The Revelation of God in Christ," 1871; "Christ and His Spirit," 1872; and "Baccalaureate Discourse, John 3: 13," 1872. For years Dr. Nevin was also the chief contributor to the *Mercersburg Review* from its origin in 1849, furnishing the leading articles. He

also contributed a vast number of articles for the *Reformed Church Messenger*.

Dr. J. W. Nevin was noted for profound and broad thought in philosophy and theology; and his theological thinking for the last thirty or forty years of his life was remarkable for the emphasis which he put on the *person* of Jesus Christ. It was Christocentric and Christological. He was the first theologian in the United States who broke away from the system of Calvinism on the one hand, and from that of Arminianism on the other, and made the concrete unity of God and man the central idea of doctrine and worship. For a long time he stood alone on this ground, with no sympathy from his theological peers. Instead, he was resisted, severely criticised and not infrequently denounced. But he did not teach and contend in vain. A great change has taken place.

What was affirmed of Zacharius Ursinus may be truthfully claimed for Dr. Nevin: "He was a great theologian, a vanquisher of the prevalent erroneous doctrines concerning the person of Christ and His Supper, gifted with powerful language and pen, a keen-sighted philosopher, a wise man, and a strict teacher of the young."

W. M. D.

REV. ANDREW J. BOWERS.

1836—1886.

The subject of this sketch was a man of considerable talent and culture; but, owing to physical infirmities, he did not accomplish what otherwise would have been the case. His life was a checkered one, and his ministerial career comparatively short and to human ken apparently unproductive. Yet did he not live in vain. His life of suffering and self-denial spent in the Master's service, so far as this was possible, was not a failure. He heard the call of the Lord and heeded it—an act of obedience which itself is instructive and beneficial; and the brevity of his ministry does not warrant us to conclude that he accomplished little or no good. God employs his servants in various ways for the accomplishment of His gracious purposes, and every faithful servant bears his just proportion of the burden laid upon the Church in her ministry of mercy. So in the case of our sainted brother. He too had his place, and accomplished his work in connection with the Church militant on earth, and now reaps the blessed reward of his labors and toils.

Andrew J. Bowers, the son of Solomon and Mary Bowers, the youngest of twelve children, was born near Weyer's Cave, in Augusta county, Virginia, October

14th, 1836. In his early life he entered the Lutheran Church, from which he was subsequently, in 1857, received on certificate as a member of the Reformed Church. During the same year he made application to the Classis of Virginia to be taken under its care as a candidate for the ministry, and was received by the same at a regular meeting held in Lovettsville, Virginia, as a beneficiary student. He spent several years in the work of preparing himself for college at the Mossy Creek Academy, in Augusta county, Virginia. In the Fall of 1859 he entered Franklin and Marshall College, at Lancaster, Pa., where he graduated in 1864. He then took a three years' course in the Theological Seminary of the Reformed Church, at Mercersburg, Pa., after which he went to Germany and spent two or three years in the University of Berlin, enjoying the instructions of the distinguished scholar and theologian Dr. Dorner.

He returned to the United States in 1870, and was soon afterwards licensed by the Classis of Virginia to preach the Gospel. Owing to the feeble state of his health, he spent some time as a private tutor in Philadelphia, and subsequently as professor in Ursinus College; but declining health compelled him to relinquish his work in the school room, for which he was so well prepared; and he returned to his home in Virginia with the view of regaining his health. In this he was partially successful, having improved so much as to warrant him to engage in the ministerial work. He accordingly made application to the Virginia Classis for admission, and was received by it from the Classis of Philadelphia, with which he stood connected. This was in May,

1874. In December of the same year, he accepted a call from the Mill Creek charge, in Virginia, and entered upon his pastoral duties January 1, 1875. His ordination and installation took place on the fifth Sunday of the same month, the committee consisting of the Revs. J. C. Hensell, H. Tallhelm and Dr. Geo. H. Martin.

His active ministry was of short duration, lasting only a little more than one year. Owing to his ill health he was compelled to relinquish his chosen work in May, 1876; and the pastoral relation between him and the Mill Creek charge was accordingly dissolved. He returned to his old home, where he spent the remainder of his life in doing some light work on the farm and in attending to the business affairs of his sisters. During this period he was in bad health, often not being able to go about at all, so that he was mostly confined to the house. A severe cold, contracted in the Winter of 1876, settled upon his lungs and brought on a speedy decline and early death. On Sunday morning, the 6th day of June, 1886, he peacefully and triumphantly passed over from a life of suffering and sorrow to "the blessed inheritance of the saints in light," aged 49 years, 7 months and 22 days.*

On the following day, Monday, June 7, 1886, his mortal remains were laid to rest, amid appropriate religious ceremonies, in the quiet little cemetery of St. Paul's Reformed church, in Augusta county, Virginia, to await "the resurrection of the body and the life ever-

* See obituary by the Rev. B. R. Carnahan, in "Ref. Church Mess.," Sept. 1, 1886.

lasting in the world to come." The Rev. Dr. S. N. Callender preached a very able and appropriate sermon on the occasion. So resteth the sainted brother.

Asleep in Jesus ! blessed sleep,
From which none ever wakes to weep :
A calm and undisturbed repose,
Unbroken by the last of foes !

REV. JOHN CHRISTOPHER YOUNG.

1819—1886.

We are furnished with a very full and excellent account of the deceased in the *Reformirte Kirchenzeitung*, by a writer who fortunately had access to an autobiographical sketch, in which the sainted brother has given us a faithful picture of his eventful life and labors. From this article we take our material for the present sketch.*

Mr. Young was a foreigner by birth and education. He was a native of Osweil, near Ludwigsburg, in Würtemberg, Germany, where he was born March 13, 1819. He always regarded it as a special mark of the divine favor that he was the child of pious parents, who endeavored to conduct their family affairs in a truly Christian way; and the spirit of sincere piety which characterized the family circle made a deep and lasting impression upon his young and tender heart. Frequently during the devotional exercises around the family altar his tender heart was touched and filled with noble thoughts and high resolves. He was also carefully taught by his pious parents to commit Scripture passages,

* See obituary, by an unknown hand, in the "Kirchenzeitung" of July 21, 1886.

questions and answers from the Catechism, and verses from the hymns which were used in the worship of God's house. All these acquisitions proved to be of great value to him then and in after life, and formed an invaluable treasury of spiritual truths, from which he could freely draw at a subsequent period of his life, when engaged in the service of his Master.

When he had reached the years of maturity, his parents, as was customary in his native land, sent him to the pastor of the church to be instructed in the doctrines and precepts of the Gospel, and thus prepared for confirmation and full membership in the Church of Christ. He became a member of the Lutheran Church, and ever after felt grateful to God for the good instructions which he enjoyed as a catechumen. His mind was early turned to the subject of becoming a minister of the Gospel. The love of Christ, which brought peace and comfort to his own heart, he wished to make known to his fellowmen. Hence he early consecrated himself to this blessed work of preaching among men the blessed Gospel of the grace of God. As a youth he made a visit to Switzerland, where he became acquainted with the work of missions in connection with the Basle Mission Institute, in which talented and pious young men were fitted to labor in foreign fields. He was admitted as a student to the Institute and continued his work of preparation for a period of five years. Besides his special studies, he also gathered a fund of knowledge on other and kindred subjects. His constitution disqualified him to some extent for labor in tropical countries, and he was accordingly sent to the United States to engage in missionary work among

his countrymen in this New World. He finished his studies in the Autumn of 1844; and, in company with a fellow-student—a Mr. Schrenk—started for the United States in the same Fall, landing at New Orleans on the 11th day of November, 1844. He left his colleague in New Orleans, and came North, reaching St. Louis, where he met persons who had been sent over at an earlier period on the same mission, and had organized themselves into the *Evangelical Church Union*, from which the Evangelical Synod of the West subsequently sprung. Mr. Young was one of the earliest members of this body, in whose service he spent the best energies of his life, having stood in connection with it for a period of twenty-seven years. The states of Illinois, Missouri and Indiana constituted the field of his labors, the nature of which can be realized only when we form an estimate of the condition of those states forty or more years ago.

Mr. Young found his first field of labor in Quincy, Illinois, and on Easter Sunday, 1845, he held his first service and preached his introductory sermon to the Evangelical (Union) congregation established in that place, and remained with them up to 1848, when a division took place among the people of his charge; he remained with one portion of the congregation, organized them into a separate body, and as the members were poor, he built them a church with his own personal means. The congregation flourished and grew strong. In connection with this church he also supplied a place twenty miles distant with preaching. Through over-exertion he injured his health and was obliged to retire from the active duties of the ministry for a time. The

congregation, now strong, purchased the building from their retiring pastor.

Rest wrought a favorable change, and Mr. Young was able again to labor in the Church. He removed to Warsaw, Illinois, where he organized a new congregation. His salary was very small here. In 1855 Mr. Young received a call from St. Louis, which, being the third from that place, he felt constrained to accept. During his ministry here the St. John's church was built and dedicated. Still after two years' labor in the congregation, he retired from the same, and removed to Vincennes, Indiana. Here he and his family suffered much sickness, and he remained only three years, and then removed to New Albany, and labored there up to 1869, when he settled in Cleveland, Ohio, where he remained to the end of his life. The church building became too small for the congregation, and Mr. Young had the pleasure of seeing a large and costly building erected by the congregation. He had thus the prospect of spending his days pleasantly among the people whom he had gathered. But it turned out differently. A difficulty arose in the church, which ended in a separation of a portion of the congregation, on his retiring from the pastorate, who were organized into a separate body, of which Mr. Young became the pastor. At the same time he passed over into the Reformed Church, and became a member of the Erie Classis, of which he continued to be an active member from 1872 up to the close of his life. He always took a deep interest in the Classical meetings. His annual reports to Classis were always interesting and sometimes even amusing, being on one

occasion presented in the form of a poem. Mr. Young was a good man and an earnest and instructive preacher, as well as a faithful pastor. His name and ministry are held in grateful remembrance by the people of his several charges.

In the month of January, 1847, Mr. Young entered into matrimony with Miss Amelia Wagner, daughter of Chancellor Wagner, of Stuttgart, Germany, who was a true wife and faithful companion of the good pastor. Their union was blessed with eight children, four of whom died in early childhood, and one—a son—was called away about one year prior to the decease of his father. He was a rising lawyer, and his untimely death was a heavy loss to the bereaved parents. During the week preceding Whitsunday the good pastor departed this life in the triumphs of faith and entered into the joy of his Lord. His death was a blessed one, never to be forgotten by those who witnessed it. He had passed to the sixty-seventh year of his life, and the forty-first of his ministry. On Whitsunday afternoon, June 13th, 1886, his mortal remains were laid in their last resting place amidst the tears of his faithful and loving people.

Brother Young was a man of an excellent Christian character, and enjoyed the love and esteem of his own people as well as the confidence and cordial esteem of his brethren in the ministry. His house was the model of a Christian home, and a pleasant retreat for his ministerial brethren, who always met with a cordial welcome from the kind-hearted and hospitable pastor, whose praise is in all the churches.

REV. WILLIAM T. GERHARD.

1809—1886.

The following sketch, prepared by an unknown hand, is found in the *Reformed Church Messenger* of September 1st, 1886. It is slightly altered and abbreviated so as to render it less bulky. The writer says: William Trautman Gerhard was born of pious parents in Tulpehocken township, Berks county, Pa., December 10th, 1809. By descent, as well as by education and choice, he was a member of the Reformed Church. His great-grandfather, Frederick Gerhard, who emigrated from Langenselbold, Hesse Cassel, Germany, in 1737, and settled in Berks county, Pa., was a staunch member of the Reformed Church. So also the grandfather and father, both of whom bore the name of Frederick. No less thoroughly Reformed were his ancestors on the mother's side. His maternal grandfather, John Philip Trautman, and his wife, Magdalena Hoffman, were likewise members of the same Church, as were also their parents on both sides, from the time of their immigration to this county, between the years 1730 and 1740.

Frederick Gerhard, the immediate ancestor, was the youngest of five children—three sons and two daughters. He was married to Magdalena Trautman, and

their union was blessed with eleven children, all of whom, with one exception, in turn became heads of families. William Trautman Gerhard was the third in the family. In early infancy he was baptized by the Rev. Dr. William Hendel and confirmed in the Host church before he was fifteen years of age. In his fifth year he learned to read German. Under his grandfather Frederick Gerhard's direction he read the Holy Bible through before he had attained the age of seven years. The explanations and practical remarks of this man of God he always regarded as the best schooling he ever received. When about ten years of age, his pastor, the Rev. Dr. Hendel, preached a sermon on the prodigal son, which made a deep and lasting impression upon him; and from that time on he was conscious of a call to the Gospel ministry. His father, although a pious man, and for many years an elder in the church, did not favor his inclinations to enter the ranks of the ministry. This opposition, however, only strengthened the determination of the son to heed the Master's call. So completely was his mind taken up with this subject that in his dreams he imagined multitudes of people before him, to whom he pointed out the way to heaven. When about seventeen years old, he spent a year with his pastor, doing out-door work and taking lessons in the Latin language. Soon after this he spent a year with his uncle, Michael Trautman, in West Virginia. When nearly of age, he left home to enter in a formal way upon his studies for the ministry; and for this purpose he made his home one year with the Rev. Frederick A. Herman, at Womelsdorf, Pa., who in the mean-

time had become the pastor of Host church. Here he received instruction in theology, Church history and the Latin language. In 1831 he went to York, Pa., and entered the Theological Seminary of the Reformed Church. His journey he made on foot, carrying his books and clothing in a small bundle, with five dollars cash in his pocket. He was heartily welcomed by the Professor in charge—the Rev. Dr. Lewis Mayer—under whom he prosecuted his studies, receiving at the same time, also, instruction in the High School under Dr. F. A. Rauch, and Profs. Dover, Budd and Agnew. In 1834 he concluded his studies in the Theological Seminary. He had the pleasure of knowing before this time that his father was fully reconciled to his course, and that he had made provision in his will for the education of his youngest son in case he should be inclined to study for the ministry.

After leaving the Seminary, Mr. Gerhard preached occasionally for the Rev. Thomas H. Leinbach, and also taught school one Winter near his home—the *first* English, as well as the first subscription school ever held in that section of country.

In 1835 he received a call from the Bern church, was licensed by the so-called Free Synod, at Orwigsburg, Schuylkill county, Pa., and in the same year was married to Miss Elizabeth Seibert, who, by descent, education and choice, was also a member of the Reformed Church. For a period of forty-six years, up to the time of her death, in 1881, this godly woman was an invaluable helpmeet to him. Naturally of a timid and retiring disposition—mild, gentle and tender-hearted, she

wielded a remarkable influence over her children, who knew her to be a woman of implicit faith and earnest prayer, and always found comfort and shelter in her warm and loving heart.

The first charge served by Pastor Gerhard consisted of the Bern church, in Berks county, and the Swamp and Reamstown, in Lancaster county. In 1836 he was ordained by the so-called Free Synod, in the Salem church, St. John's street, Philadelphia. The subject of reunion with the mother Synod was the all-absorbing question at this meeting and received his cordial support as well as that of most of the younger men in the ministry. During his pastorate here a new church was built at Bern. He continued in this field nearly four years, when he removed to Northampton county and took charge of five congregations in and around Weissport. This was in the month of April, 1838. His residence was at Cherryville. At Weissport he organized a congregation, but was obliged to catechise and confirm a class of catechumens before he had male members enough to form a consistory. Soon afterwards a large brick church was erected. He also organized a congregation at what is called Big Creek, and built a church there. While in this charge he preached a part of his time in eight different churches. During his ministry here he encountered some difficulty from the New Measure or Anxious Bench System, but happily surmounted the opposition by pursuing a firm and prudent course in regard to this strange movement.

Mr. Gerhard's third charge was at Durham, in Bucks county, Pa., consisting of four congregations. He en-

tered the field in 1844, and continued in the same fifteen years. During his pastorate here he organized a new congregation in Williams township, supplied it with preaching, and built a new church. He also built a new church at Durham. In 1859 he removed to Lancaster, Pa., and for eleven years served his fourth charge, consisting of six country congregations. One chief inducement for leaving his charge in Bucks county was the education of his children, and it was his pleasure to see five sons graduate from Franklin and Marshall College. His fifth charge was St. John's in the city of Lancaster. This congregation he organized in the First Reformed church, Lancaster, January 2, 1870, where the services continued to be held until the completion of the German church in 1872. This charge he served for a period of five years. After his retirement from the active duties of the ministry, Father Gerhard did good service to the Church by preaching for his ministerial brethren whenever opportunity was afforded. He was during his time a popular preacher and a successful pastor. He possessed considerable business tact, and made himself useful in the community in which he lived in different ways. He was the father of eight children—five sons and three daughters. The youngest daughter died at the age of eighteen, and his son Jacob A. when twenty-six years old, and when he had less than a year to complete his preparation for the holy ministry. The family at present consists of Drs. J. Z. and M. U. Gerhard; Rev. D. W. Gerhard, pastor of the Willow Street charge, Pa.; Mrs. D. C. Tobias, wife of the Rev. Tobias, of Lititz, Pa.; Rev. C. S. Ger-

hard, of Reading, Pa., and Miss Lizzie Gerhard, who, as a loving daughter, has long and faithfully kept house for her aged parents. In the death of Father Gerhard, Lancaster lost one of her best citizens and most useful pastors. His labors were abundant. He travelled in the performance of his official duties about 81,300 miles, officiated at 2,044 baptisms, confirmed 1,251 persons, held 820 funeral services, preached 4,486 sermons, and solemnized 1,942 marriages.

Father Gerhard died in Harrisburg, Pa., August 18, 1886, aged 76 years, 8 months and 8 days. His funeral took place from his late residence in Lancaster, Pa., on Saturday, August 21, 1886. The services were held in the First Reformed church, which was filled by a large number of persons, who came to do honor to his memory. His pastor, the Rev. Dr. J. M. Titzel, preached an appropriate sermon, which was followed by a brief address from the Rev. Dr. T. G. Apple. Drs. Stahr and Gast took part in the liturgical service. His remains were laid to rest in the Lancaster Cemetery.

REV. JACOB KLINGLER.

1818—1886.

Jacob Klingler, the subject of this sketch, was born in Jackson township, Perry county, Ohio, July 21st, 1818. Of his parentage, family connections, and early life, we have no definite information. It is presumed, however, that he grew up in the midst of a Christian family and under the influence of religious principles, so as to be early inclined to a life of devotion to the Lord. At any rate there is nothing mentioned of a sudden and marked change of life in connection with his early history.

His education was but limited, such only as was afforded by the common schools of his native place. Where or under what circumstances he prepared himself specially for the office and work of the ministry we are not able to say. It is stated that when he reached the years of maturity, he studied the German language and acquired a sufficient knowledge of the same to enable him to converse freely in the same and also to use it in his public ministry, serving charges which required preaching in both languages. By close application to study, he acquired a considerable fund of useful knowledge which he put to good practical uses in connection with his official work, so that he became a useful man and an acceptable and successful preacher and pastor.

It appears that before entering the ministry, and while yet young in years, Mr. Klingler entered into the matrimonial state with Miss Susan Strubel, August 25th, 1838, in the place of his nativity. His wife bore him nine children, six of whom, together with their mother, survived to mourn the death of a faithful husband and a loving and affectionate parent.

Mr. Klingler was ordained as a minister of the Reformed Church in 1853, and thus continued in the sacred office for the space of thirty-five years, faithfully discharging the duties of a herald of the cross according to the ability which God had given him. In 1852 he took up his residence three miles west of Ada, in Hardin county, Ohio, where he continued to reside, as it appears, on a farm which he owned, and which, in connection with his other duties, he continued to cultivate. After his resignation of the Allen county charge, of which he was pastor, Mr. Klingler served some congregations in Hancock county, and later still the Upper Sandusky charge in Wyandotte county, remaining resident on his farm near Ada.* After a residence of twelve years at this place, he removed with his family to Upper Sandusky, and then devoted all his time and strength to the work of building up the Church. He entered upon this field of labor when it was missionary ground, and left it a self-supporting charge, consisting of two strong congregations, with handsome brick churches, one in town and the other in the country. He subsequently removed to Stoutsville, Fairfield county, Ohio, where he was actively engaged in the pastoral work for about five years,

* Obituary in "Ref. Ch. Mess.," April 13th, 1887.

when he became afflicted with a disease of the kidneys, which compelled him to relinquish the regular ministrations of the Gospel. Returning to Upper Sandusky, he supported himself and family by keeping a nursery, raising trees and flowers for the market. He, however, remained true and earnestly devoted to the Church, and in various ways sought to advance her interests even to the end of his earthly life.

Father Klingler did not seek his own interest and personal advantage in carrying forward the work of the ministry, but was anxious to gain souls to Christ and thus to glorify his divine Lord and Master.

The death of this aged Father in the Church, though naturally to be looked for, was yet unexpected. On Sunday evening, November 14th, 1886, in company with the Rev. Dr. Vogt, he attended divine service. After the close of the service he returned to his house, accompanied by his friend, who conducted family worship with the household. At the close of this service, all arose from their devotions except Father Klingler, who remained in a kneeling posture, and became speechless after uttering these words, "I shall soon be better," falling into a stupor, in which condition he remained until he breathed his last—dying a painless and peaceful death. This occurred on Saturday, November 20, 1886, in Upper Sandusky, Ohio, after an illness of less than a week. On the following Monday, November 22nd, his mortal remains were laid to rest. Three Reformed ministers and others also were present and took part more or less in the solemn services. Father Klingler brought his age to 68 years and 4 months, less one day.

Mr. Klingler was a good man and a faithful minister of the Gospel. He was earnest and conscientious in the discharge of his ministerial duties, consistent in his life, and happy in his domestic and social relations. Dr. Vogt, in his funeral discourse, pronounced him a pure, good-hearted, benevolent and conscientious man. He loved his Saviour and earnestly sought to imitate His beautiful example.

REV. JACOB D. ZEHRING.

1817—1887.

Brother Zehring was of German descent, and possessed all the better qualities of a genuine Pennsylvania German—simplicity, honesty and integrity of heart. He was an Israelite indeed, who “knew no guile.” What his heart felt, his lips uttered. He was bent on doing good, and to this grand purpose of his life all his energies of body and mind were cheerfully and exclusively devoted. In every sense of the word was Brother Zehring a *good* man. With but ordinary natural endowments and limited opportunities for mental culture, he possessed powers and aptitude for doing good which many a one, far more favorably circumstanced, would have been glad to possess.

Mr. Zehring was born in the vicinity of Jonestown, Lebanon county, Pa., July 25th, 1817. The names of his parents are unknown to me. They were, however, decidedly Christian parents, who cared for the spiritual welfare of their offspring, and by so doing realized their dearest hopes in the excellent Christian character and usefulness of their children. In early infancy he was baptized by the Rev. William Hiester, of blessed memory. When of proper age and after due preparatory

training he was confirmed by the late Rev. John Gring, for many years pastor of a number of Reformed churches in that section of country. Brother Zehring always spoke with filial affection of his aged pastor. His literary and theological studies he pursued at Mercersburg, Pa., where our institutions of learning were then located, entering them in 1841. He left the Theological Seminary in the Spring of 1846. He was licensed by the Lebanon Classis, at its annual meeting in May, 1846, held at Elizabethtown, Lancaster county, Pa. Having received a call to the Palmyra charge in Lebanon county, he was ordained to the work of the Christian ministry, June 18, 1846, by a committee of the Classis that licensed him, consisting of Revs. Thomas H. Leinbach, Henry Wagner and David Bossler. He served the Palmyra charge for the period of about two years. His second charge was at Rebersburg, in Centre county, where he labored with acceptance and success for two years and a half. From Centre county he returned to the vicinity of his old home and the scene of his first ministry, and became pastor of what is called the "Host" church in Berks county, Pa. His pastorate in this third field extended over a period of thirteen years, when he accepted of a call to the pastorate of the Emanuel (now Jefferson) charge in York county, Pa. This was his last field of labor, and engaged his attention and efforts during the concluding part of his ministerial life. For a period of sixteen years he labored in this field, seeking the spiritual good of his simple-hearted and earnest parishioners. We have no difficulty in assuming that his labors were blessed and made sub-

servient to the accomplishment of the work to which God had called His humble and obedient servant. In consequence of a paralytic stroke which he received at this time, he was obliged to relinquish the active duties of the ministry some years prior to his death. During the last seven years of his life, while practically disabled, he continued to make himself useful in different ways. He wrote quite frequently for our Church periodicals—the *Messenger* and the *Hausfreund*, especially the latter. His articles were always simple and unpretending, spiritual and edifying.

Mr. Zehring was twice married. Early in his ministry, 1847, he was united in holy wedlock to Miss Elizabeth Gingerich, with whom he had three children, one son and two daughters. She died in 1856. His second wife was Miss Catharine Kline. The fruits of this marriage were two daughters.

Some idea of the labors of our brother may be obtained from a review of the results of his ministry. He baptized 3,050 persons, confirmed 1,217, married 621 couples and buried 1,138 persons.

After the deceased was disabled, he still continued to reside at Codorus, in York county, where he had hitherto exercised his ministry. He did what he could to serve his divine Master and make himself useful to his fellowmen. On the 4th day of February, 1887, he had another attack of paralysis of a very serious character. He lingered under the effects of this attack until six o'clock of the following morning, February 5th, when it pleased the Lord to release him from the sufferings and sorrows of earth, and to remove his spirit to the un-

seen and eternal world—to rest in the bosom of his Saviour—his age being 69 years, 6 months and 11 days.

His funeral took place on the morning of February 9th, at 10.30. The services at the house were conducted by the Rev. A. F. Dreisbach, and those at the grave by the Rev. F. A. Guth.* His mortal remains were laid to rest in the cemetery of Christ Reformed church, Jefferson, Pa. A suitable discourse was preached by the Rev. Henry Hilbish in the German language, and one in English by the Rev. Dr. Moses Kieffer, of Gettysburg. The text used by both the speakers was the same, namely: “I have a desire to depart and be with Christ,” a very suitable text for a sufferer such as the deceased had been for a number of years. The Revs. Spangler, Hartman and Ketterman were also present and took part in the funeral solemnities.

In the death of Father Zehring the Church lost an esteemed and faithful servant of Christ—one whose fidelity endeared him not only to his own people, whom he had formerly served, but also to the entire community. His humility was characteristic, and exhibited his earnest and beautiful life in bold relief. He will be held in grateful remembrance by the people who enjoyed his earnest ministry, and by the members of the Reformed Church generally. His labors and sorrows are over, and his soul rests with God. So may our end be—calm and peaceful—radiant with the light and beauty of Heaven!

* “Ref. Ch. Mess.,” Feb. 23rd, 1887. Obituary by the Rev. F. A. Guth.

REV. HENRY KELLER.

1850—1887.

The following beautiful and appropriate sketch of Mr. Keller's life and labors in the ministry of the Reformed Church was prepared by the Rev. Wm. H. Groh, his intimate friend and pastor, and we give it with but few verbal changes. It is brief and to the point, giving a satisfactory history of God's dealings with his youthful servant. With these few introductory words we make room for Brother Groh's sketch.*

Rev. Henry Keller, son of Henry and Margaret Keller, was born at Boalsburg, Centre county, Pa., September 26th, A. D. 1850. His mother, who survives him, is a sister of Rev. B. S. Schneck, D. D., of blessed memory. His parents being devoted members of the Reformed Church, he was, in his early infancy, given unto the Lord in holy baptism, and having received a Christian training in the family, the Sunday school and the catechetical class, he at a suitable age entered into full communion with the Church of his fathers in his native place. He always proved himself a faithful member of the Church, attending regularly upon all

* "Ref. Ch. Mess.," May 25th, 1887. Obituary by the Rev. William H. Groh.

her ordinances, and ever evincing a deep interest in her prosperity. When still quite young, it pleased the Lord to afflict him with an attack of fever. It was during this illness that his pastor, as he himself afterwards told him, was enabled to make such impressions on him, that he began to think seriously of devoting himself to the work of the holy ministry.

Gifted with a good mind and having studious habits, he made rapid progress in his studies as a boy at school. It is therefore not strange that when the time came for choosing a calling, he felt himself called to the work of the ministry. He accordingly entered upon a long and thorough course of preparation. He at first pursued his studies in the Academy of his native village. Subsequently he entered Franklin and Marshall College at Lancaster, where he graduated in 1874. He then took a three years' course at the Theological Seminary in the same city, and was licensed to preach the Gospel by West Susquehanna Cla-ssis in the month of May, 1877.

Having received and accepted a call from the Maquo-keta charge, within the bounds of Iowa Classis, he was by the said Classis ordained to the Gospel ministry in the year 1879. In this field he labored faithfully for the greater part of two years. But the rigors of an Iowa winter proved too much for his not very robust constitution. His health failed, and he was obliged to resign his charge and cease from the active labors of the ministry. He now returned to his home.

He engaged in teaching school for several years, hoping that a change of occupation might be favorable to the restoration of his health, but finding that his lungs

were permanently weakened and that he was no longer capable of enduring regular public speaking, he asked permission of West Susquehanna Classis to devote himself to some secular calling.

His request was granted in May, 1883, whereupon he fitted himself for the practice of law and was admitted as a member of the Centre County Bar. But his career in his new vocation was destined to be as brief as it had been in the work of the ministry. It is true, it seemed at first as if a bright future was before him, and his friends hoped with him, that he might regain his health, but too soon it became apparent that the fond hopes which he and they had cherished were delusive. For the greater part of last year it was painfully evident to his friends, that that dread disease, pulmonary consumption, the foundation of which was laid during his labors in Iowa, was making rapid inroads on his system, and that the end could not be far off any more. All who knew him heartily sympathized with him in his affliction. The expressions of sympathy and love were so many that he one day said: "If kindness could make me well, I would soon have my health back again." But, alas! kindness, care and even the prayers of loving friends were alike unavailing. His sickness was unto death. His sufferings, which at times were very great, he bore in the spirit of patient resignation, knowing "that all things work together for good, to them that love God."

When, at last, it became clear to him that death was inevitable, he did not fear it, but calmly and resignedly awaited its coming, assured that he then would enter into rest. To the writer he said: "Now I will soon go home." His mind remained clear to the very last.

He peacefully passed away April 20th, 1887, aged 36 years, 6 months and 24 days.

On Friday, April 22nd, his funeral took place at Boalsburg, which was very largely attended. Rev. W. H. Groh, the pastor of his childhood and youth, preached a discourse on the words, "Precious in the sight of the Lord is the death of His saints." He was followed with a short and appropriate address by Rev. J. F. DeLong, who was intimately associated with him at College, and subsequently also was his pastor for some years. Revs. D. M. Wolff and T. S. Land were also present and took part in the services. Rev. Robert Hamill, D. D., of the Presbyterian Church offered prayer at the house.

A number of members of the Centre County Bar were in attendance and acted as pall-bearers.

It has been very aptly said that his life was a life of preparation rather than that of achievements. And yet he did not live in vain. He was a good man, loved and respected by many.

REV. THOMAS S. JOHNSTON, D. D.

1818—1887.

Dr. Johnston was well known in the Reformed Church as an excellent man and warm-hearted Christian, as well as an able minister of Christ. His mind was naturally strong and well-balanced, his judgment sound and trust-worthy, his pulpit abilities excellent, and his other qualifications for the ministry all of a high order. His ardent temperament and consequent sympathy with his audience made him a very able and effective pulpit orator. He was also a good and faithful pastor, attending conscientiously to the spiritual wants of his people. Of his childhood and early youth, as well as of his public life and labors in the ministry, the Rev. Dr. Van Horne has furnished a very clear and satisfactory account, which we shall freely use as in all respects appropriate to set forth the character and work of this excellent brother. His biographer says :

The deceased was born in Philadelphia on August 4th, 1818, and was, therefore, nearly 69 years of age at the time of his death. His parents were Thomas and Mary Johnston, natives of Scotland, and from them he inherited the energy of character which distinguished his whole life. The death of his father, who was a

graduate of the University of Edinburgh, took place while he was yet a mere youth, and some kind friends of the family, recognizing his talent and great promise for future usefulness, regretting that through adversity he had left school, interested themselves to secure for him the advantage of an education. He was trained under private tutorage. Of his early religious training and convictions we have no record at hand, except the statement that his parents were members of the Presbyterian Church, and that he early consecrated himself to the Saviour, since in 1837, when he was nineteen years of age, he was licensed to preach, and entered the ministry of the Methodist Episcopal Church, in which he served faithfully for sixteen years. During the years 1847 and 1848 he served the Methodist Episcopal church in Lebanon, but soon afterward, when again stationed in Philadelphia, he changed his denominational relations, and accepted a call to the pastorate of a Presbyterian church in West Philadelphia, which he served acceptably for eleven years. The lasting influence of his early pastorate in Lebanon is evidenced in the fact that St. John's Reformed church, after some sixteen years' absence, extended a call to him, which he accepted; he entered upon his labors there in 1864. In this connection he accomplished the great work of his ministerial life. The relation continued for twenty-one years, during which time he was instrumental in leading many to Christ, and also in edifying the members of the church; while his active influence extended to various religious and benevolent interests in society at large.

For many years he was treasurer of Lebanon Clas-

sis, a body then of unusual size, which entailed a vast amount of labor upon him. All this he patiently, cheerfully and faithfully performed to the general satisfaction of the members. He was also one of the guardians of Palatinate College at Myerstown; an earnest friend of Bethany Orphans' Home at Womelsdorf, and a member of the "Board of Control" of the Common Schools of Lebanon. But his special interest was centered in the work of the Board of Commissioners for Foreign Missions of the Reformed Church, of which, for the past nine years, he was the honored secretary. Upon resigning the pastorate of St. John's church, he gave his whole attention, nearly, to the work of the Board, recording its proceedings, corresponding with the missionaries in the field, and visiting the various churches, where invited, addressing them in behalf of the cause which lay so near his heart, and for which he gladly devoted the failing energies of his active and highly useful life.

Although Dr. Johnston's early advantages were limited, as stated above, yet he was always a diligent student. His honorary degree of Master of Arts was received from Delaware College, Delaware, and that of Doctor of Divinity from Marysville College, Tennessee. He was an impressive speaker.

The death of this well-known and highly esteemed minister took place at his late residence in Lebanon, Pa., on Saturday afternoon, June 11th, 1887, aged 68 years, 10 months and 7 days.

The funeral took place on Thursday afternoon, June 16th, in St. John's Reformed church, Lebanon, Rev. G.

B. Resser, pastor. The sermon on the occasion was delivered by Rev. B. Bausman, D. D., from Colossians 4: 7, "A beloved brother, and faithful minister, and fellow-servant in the Lord." The services were participated in by Rev. Drs. F. W. Kremer, G. Wolff, J. E. Hiester, C. F. McCauley, Professor George F. Mull, and the writer. All the members of Lebanon Classis, save one, and representatives from Philadelphia, Mercersburg and Lancaster Classes were present. The large congregation in attendance evinced the affection and esteem in which the deceased was held by the community at large. The interment was in Mt. Lebanon Cemetery.

The surviving members of his household are the widow, formerly a Miss H. R. Frailey of Philadelphia, two sons and four daughters—Thomas and James C., both physicians; Mrs. S. P. Raber, Mrs. Robert Marshall, Miss Mary and Miss Jennie. They share the sympathy of many friends, in this the hour of their great bereavement.

"Servant of God, well done!
Rest from thy loved employ;
The battle fought, the victory won,
Enter thy Master's joy!"*

* "Ref. Ch. Mess.," July 6, 1887—obituary by the Rev. David Van Horne, D. D.

REV. MORRIS ZWINGLI HITTEL.

1857—1887.

Morris Zwingli Hittel was the son of Jacob Hittel and wife Charlotte, nee Sassaman. He was born Sept. the 3d, A. D. 1857, in Douglass township, Montgomery county, Pa. His mother died of consumption before he had reached his fourth year. His only brother and four sisters also passed, before him, the Jordan of death. In the same home where he was born, he was also allowed to die. For beauty and romance of scenery, few places surpass or even equal it. On a high spur of the Blue Mountain, in its southernmost ranges, the wide and fertile Perkiomen Valley lies eastward, beautifully mapped. Westward, rugged and still higher mountain ranges afford the well sheltered background.*

In his infancy he was consecrated to the Lord by baptism, Rev. A. L. Dechant being minister. At an early age he attended Sunday school at the Huber's church, where his parents were members. Before his sixth year he already fancied himself a preacher, and officiated in his own way, either alone or among his little playmates. In such an early bend of mind there

* "Ref. Ch. Mess.," Nov. 9th, 1887—Obituary by the Rev. Eli Keller, D. D.—Slightly abbreviated.

may be more than a mere inclination to imitation, which is found in all children. It is more than likely that he caught inspiration from his pastor, who, especially at that time, so ardently labored in the Sunday school cause.

As soon as his age would allow he entered the public schools, and at once, in learning, made laudable progress. Subsequently, he was sent to the Boyertown Academy, under the care of Prof. Koons. In later years he attended the Perkiomen Seminary, under Prof. C. S. Wieand, where he not only received instruction, but assisted also in teaching the lower branches of science.

In his 16th year he attended catechetical instruction and was confirmed as a communicant member of Huber's Reformed church by Rev. P. P. A. Hoffman. From that time onward, he was known as a teacher in the public schools, and no less also a teacher and office-bearer in the Sunday school. For awhile he studied in Princeton College, and in one of the schools entrusted to him, Latin and higher Mathematics were taught. From an early age he manifested great desire to gain information. His own home was not without valuable books, which he read diligently, besides also he borrowed books from kind neighbors, and treasured, in a faithful memory, their contents.

Gifted with a remarkable memory, he at the same time had the ability of systematizing and applying what he had once acquired. His very constitution, mentally, forbade superficiality. Moreover, he had such full confidence in the power of truth, that he was never afraid

to defend, publicly and privately, the convictions of his own mind. In debating societies, Sunday school and devotional meetings, he always was a favorite speaker. As teacher of the Sunday school Bible class he manifested peculiar ability, setting forth Scripture truths in a clearness and force which not only commanded attention, but carried with it, also, conviction. He took a deep interest in political matters, discussing with ability the perplexing questions of Political Economy; yet Theology pre-eminently engaged his mind and his heart. The writings of Calvin, of Ursinus, of Ebrard, and their kindred, stood (apart from the inspired word) highest in his estimation. Scientifically, he had not subjected himself to a regular training, for reasons outside of himself; but theologically, he laid a broad and solid foundation. In the Theological Seminary of the Reformed Church at Tiffin, Ohio, he took a regular course, and graduated May the 20th, 1885. The professors, as well as fellow-students, were astonished at his ability to grasp the truth, and aptness to make its application.

May the 28th, following, Tiffin Classis licensed him to the Gospel ministry, and ordained him as missionary of the Lima Mission, on August the 2nd of the same year. Lima is the county seat of Allen county, O., and a centre of travel, trade and commerce. A self-sustaining German Reformed congregation is located there, and an English mission was founded years ago. The Church at large had made sacrifices to secure a good church building, and make a success also of the English congregation. With all his native energy Bro-

ther Hittel entered upon the work, but for a combination of difficulties, which need not be mentioned, after a trial of nine months, abandoned the field, and returned to his home.

In the Summer of 1886 he received a call from the St. John's church of Chambersburg, Pa. This call he gladly accepted, and at once entered upon his labors in that new field. The congregation was in a crisis, being forced to make room for the necessary English services (they had been purely German), to keep their own young members and gather up also new members. In all this difficult work he was very successful. Old and young, German and English, gathered around him confidently. Another nine months of labor were spent, not in sadness and doubt of success, but with bright and cheerful anticipations.

Now, however, clouds of another kind gathered over this young laborer. Life's sun was speedily to set. For years he had been afflicted with catarrh, and had received careful treatment. Having contracted colds again and again, the malady increased, and laid firm hold on his whole system. It soon became evident that catarrhal consumption had set in, and was making rapid headway. His consistory urged him to return home, to recruit, if possible, his health, and kindly continued his salary. On his homeward way he attended the Commencement Exercises of Ursinus College, (June 22d). The fire of his eye had gathered ashes, and the pallor of his cheeks told too plainly the sad story of decay. Quietly and swiftly, as sinks the natural sun at evening in a clear sky, so he passed

away. Willingly he would have remained much longer, to labor for the Lord; and willingly he laid down his life—"not my will, but Thy will, be done!"

He died on Sunday, the 31st day of July, 1887, aged 29 years, 10 months and 28 days.

On Saturday, the 6th day of August, his mortal remains were conveyed to the grave, at the Huber's church, Montgomery county. The audience was very large and solemn. Rev. Eli Keller preached a discourse on Hebrews 13: 7, assisted by Revs. Hoffman of the Reformed, Klein of the Lutheran, and Gottshal of the Mennonite Church. Other ministers of different denominations were also present, and acted as pallbearers. Among the mourners appeared two elders from his congregation—Fathers Wicke and Schultz—who took a deep interest in the sad obsequies. At the grave, not a few tears were shed; even the clouds poured copiously, a drenching rain, as if in sympathy with saddened hearts.

REV. GEORGE H. MARTIN, D. D.

1816—1887.

Dr. Martin was one of God's noblemen. Gentle, unassuming and pure-minded, he was a universal favorite. His natural endowments, which were of a high order, were appreciated and carefully cultivated, so that they could be advantageously employed in the work of the ministry. He was a good man in the fullest and best sense of the term. In his ministry he was conscientious, earnest and successful. Every person esteemed and loved the humble servant of God. He was honored while living and mourned when dead by the brethren of the Virginia Classis, as well as by the Church generally. The following sketch of his life and ministry is from the pen of the Rev. A. K. Kline, who has written well and thoughtfully of his friend and fellow-laborer. We use his tribute to the memory of the good man with but few and slight changes, mostly verbal.*

Dr. Martin was born in Emmitsburg, Md., October 21st, 1816. After receiving proper instruction, he was confirmed on the 28th day of May, 1835, by the Rev. Elias Heiner, D. D., who was then pastor of the Emmitsburg charge. Soon afterwards he entered upon

* "Ref. Ch. Mess.," October 19th, 1887.

an Academical course at York, Pa. In 1839 we find his name enrolled among the graduates of Marshall College, Mercersburg, Pa.; in 1841 a graduate of the Theological Seminary of the Reformed Church. During part of this time he was employed as a teacher in the preparatory department connected with the College. During the following year he was licensed to preach the Gospel. For the first six years his labors were confined to the southern part of Virginia Classis, principally to what is now the Middlebrook charge. Then for a period of about seventeen years, until the Summer of 1865, he served the Lovettsville charge, in Loudon county, Va. The people there still hold him in kind remembrance for the good work which he did among them.

In the Spring of 1865, when the contending armies in civil war had laid down their arms, it was with regret they looked upon the great ruin which had been wrought; the beautiful valley of the Shenandoah in desolation, fences and barns burned, churches turned into hospitals, and even into stables. It was during this uninviting period that Dr. Martin came to Woodstock, Va. The people were impoverished. They had to take a new start in their temporal and spiritual work. The Reformed church at Woodstock was in a dilapidated condition, unfit for holding services. With all these discouragements, Dr. Martin entered upon the work with pluck, energy and self-denial. Soon he gained the confidence and hearty co-operation of the scattered members. He called them together. Through him were infused new life and energy. The project of a new church was shortly presented, but sufficient means were not at hand

to build. Dr. Martin obtained leave of absence for a time to visit congregations in Maryland and Pennsylvania, and was encouraged by the good people, to the amount of \$4,500 for a new church. With such good help the people erected the handsome brick building on Main street. Much of this good work is due to the self-denial and management of Dr. Martin.

During his pastorate of nineteen and a half years the Harrisville church was also built. He gave his aid, also, in building other small churches in his charge. The charge grew, and became large enough for Classis to divide, and make two charges of it. In May, 1884, he resigned the charge to accept a call from Burkittsville, Md. Then in December, 1885, he accepted a call from the Timberville charge, and again returned to the valley of Virginia. This charge he served with great acceptance to the end of his life, although during the last Summer, on account of failing health, he was unable to fill his pulpit regularly.

Dr. Martin was a deep, discerning theologian, a fearless contender for the faith once delivered to the saints, a most earnest and active worker in the cause of Christ. While he was not slow in rebuking the sinner, he was always ready to encourage the faint-hearted and cheer the disconsolate. He was a man of God, going about doing good. There was a vein of restlessness in him, having a great desire of doing more good. He was much beloved by his parishioners, especially those who knew and understood him best. He did not lose sight of the advanced thinking in theology of the Reformed Church.

The honor of Doctor of Divinity was fittingly bestowed, by Mercersburg College, June 26, 1876. Four years after, the Potomac Synod chose him President at the meeting at Woodstock, Va. The honors bestowed were most meekly borne by him. We are sorry that the days of his usefulness are ended; but his words and example of good will long be felt.

Esther Gailey became his life-companion May 16, 1844. This union was blessed with two sons, John W., now residing in Woodstock, Va., and R. Nevin, employed at Washington, D. C.

During many years Mrs. Martin toiled faithfully by the side of her husband, to whom she was most fondly attached, and served him with the most tender care in the hour of sickness. Of her it might be said, "O woman, thou hast done thy part well. Thy work ought not soon be forgotten by man. It will not be forgotten by thy Master."

The much-beloved pastor, father and husband departed this life, Sunday night, Sept. 18th, 1887. Although brighter on that day than for some time past, he spoke frequently of his end being near at hand. He gave directions accordingly. He lay down for the night; shortly he arose again, engaged in prayer; then at the bidding of his Master he lay down for that peaceful rest "which remaineth for the people of God," to be called forth on the blessed morning of the perfect day. His age was 71 years, 10 months and 28 days. On Tuesday, the 20th of September, his remains were brought to Woodstock, where the best years of his manhood were spent. Here there was a large assembly in

the Reformed Church. The Rev. S. N. Callender, D. D., of Mt. Crawford, Va., delivered a most excellent and comforting sermon, based on John 11 : 25, 26, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Revs. H. Tallhelm and G. A. Whitmore of the Reformed, and Rev. A. A. J. Bushong of the Lutheran Church, and Rev. G. H. Zimmerman of the M. E. Church, took part in the services.

As the sun was sinking beneath the western horizon, his body was laid in the grave. The beautiful burial service of our Order of Worship was read by Rev. A. K. Kline, pastor loci, assisted by the Rev. W. F. Lichtliter, of Lancaster, Pa.

REV. ALBERT GALLATIN DOLE.

1885—1887.

Brother Dole was a truly good man, an acceptable preacher and a faithful pastor. His pulpit preparations were always thorough and his delivery solemn and impressive. His whole heart being in the work, he was always listened to with interest and profit. We remember him with pleasure both as a student at Mercersburg and as a fellow laborer in the work of the Gospel ministry. We take the following sketch of the deceased from the *Reformed Church Messenger*.*

Albert Gallatin Dole was born at Glassboro, New Jersey, September 22, 1815, and was accordingly 72 years and 23 days old at the time of his death. His parents were not rich in this world's goods, but Albert was a promising boy, and withal, moral and religious. He early became a member of the Crown St. Dutch Reformed church, of Philadelphia. He was encouraged by his friends to continue his studies; and through their help and some little aid from the Church he entered Rutger's college, at New Brunswick, N. J. He remained here several years. But becoming tired of

* Obituary by the Rev. Cyrus J. Musser—"Ref. Ch. Mess.," Nov. 23, 1887.

the discouragements he suffered because he was poor, he left his first Alma Mater, and entered the schools at Mercersburg, Pa., where he graduated from the Theological Seminary in 1843.

Soon after graduating from the seminary he was licensed to preach the Gospel, and became pastor of the Boonsboro charge, Md. Soon after beginning his ministry he experienced some trouble with his throat, but being granted a vacation, he speedily recovered; and though his voice was never very strong, he suffered no trouble on account of this thereafter. During the early part of his pastorate he was married to Miss Maria Jeffries, a teacher in one of the grammar schools of Philadelphia; and for more than forty years they lived a happy life. Dr. J. O. Miller was their groomsmen. Brother Dole often spoke to the writer of the happy days of that early ministry and of the old time friends. What changes since then!

At the end of seven years, Brother Dole was called to Fairfield, Ohio, where he remained but one year, and then moved to Milton, Pa. Here he found congenial friends and a pleasant field of labor. After a pastorate of thirteen years full of toil, of prayerful perseverance, and, who will question? of fruitful results, he was induced to take charge of a new interest in West Philadelphia. He labored here with varied success for four years. All who know the history of our Church in West Philadelphia, remember the peculiar elements entering into the work at this time.

Before coming to Huntingdon, Brother Dole was pastor at Shippensburg, Pa. Though he remained but

three years, and was then, through a sense of duty, induced by his friends to accept a call to Huntingdon, he always spoke in words of kindness and praise of the people of that church. He came to Huntingdon in 1872, and remained pastor of the church here and at McConnelstown until April, 1885, a period of thirteen years. His service in the ministry was uninterrupted and reached into the forty-second year.

After he retired from the active duties of the ministry, he continued with his wife and two daughters to live in Huntingdon. The ladies kept a boarding-house, and Father Dole, as he now came to be called, cheered them by word and example to labor patiently in this uncongenial undertaking. He took no thought for the morrow, but was as cheerful as in the palmiest days of his life. It was the pleasure of the writer to visit him during these last two years. The prosperity of other years was gone; but now shone out the virtues of this brother's Christian character. Life's work was done, yet the Master had not relieved him. To go was easy, to stay was privation; but patiently he waited. Who knows the meaning of that word, "*waited?*" It may come to embody the whole duty of the hour. It is easy to say, wait; but to do so is not easy, when it means both hope deferred and privation besides. Father Dole waited patiently. He did not complain, but was obedient to his Lord, and worshipped him.

Brother Dole was a conscientious preacher, and those to whom he ministered say, "a good one." He was never sensational, but truly preached the Gospel, as he learned it. His voice was not strong, nor was he

eloquent, after the ideas of some ; but there was in him an earnestness and solemnity that imparted itself to his hearers and made his address impressive. In prayer, his co-laborers say, he excelled. That gift of the spirit he had received. In all his ministry he faithfully served his people. Year after year, summer and winter, through heat and cold, rain and shine, he came to stand before them.

Brother Dole's health was never very good. He appeared to be constitutionally weak ; and yet he labored many years earnestly and faithfully discharging the duties of the ministry. At length, however, his strength failed him and his end drew near. It was on Saturday night, October the 15th, 1887, that Brother Dole fell asleep and passed into the spirit world. It was about midnight when he died. The day of his life was ended and for him was ushered in the eternal Sabbath with its light and glory. He was failing for many months. He was weak, but suffered little pain. He was confined to his bed a few days and his death was unexpected at the time even to his family.

The funeral services were held at 2.30 p. m., on Tuesday, October 18th, at the home of the deceased, and were under the direction of the pastor loci. Rev. F. A. Rupley preached the sermon, and spoke in eulogy of his departed friend. A committee appointed by the Potomac Synod in session at Mechanicsburg, Pa., consisting of Revs. C. J. Musser, D. S. Dieffenbacher, F. W. Brown, and the elders John R. Lefferd, Josiah Ritchey, and B. F. Fouse were present. The above named ministers together with Rev. J. W. Pontius, of

our own Church, and Revs. D. K. Freeman, D. D., and Prideux, of the Presbyterian Church, and Rev. J. B. Kidder, of the Baptist Church, took part in the services. The remains were then taken to Philadelphia, and on the following day buried in Woodland Cemetery.

Mrs. Dole survives her husband and is with us aged and in delicate health ; also the following children remain : Mrs. Kate Huff, Mrs. William Smith and Miss Lizzie Dole, of Huntingdon, Mrs. Flora Hay, wife of Rev. Chas. E. Hay, of Allentown, Pa., and John J. Dole, of Woodland, Pa.

REV. JONAS MICHAEL.

1819—1887.

Rev. Jonas Michael was born in Champaign county, Ohio, May 24th, 1819, and departed this life at Winamac, Pulaski county, Indiana, December 19th, 1887, aged 68 years, 6 months and 25 days.

Having no personal acquaintance with our deceased brother, and the material at hand, wherewith to prepare a sketch of the life and labors of this faithful servant of the Lord being scant, it will necessarily have to be brief.

Father Michael became a member of the Reformed Church in 1842, uniting with the Reformed congregation of St. Paris, Ohio, when about twenty-three years of age. Of his previous life we know nothing. His education was obtained in the common schools of the state, of which he seems to have made good use. He served a while as an elder in the congregation. Soon after uniting with the Church, he became deeply impressed with the conviction that it was his solemn duty to become a minister of the Gospel, and preach Christ crucified to a perishing world. Making his desires known, the Miami Classis directed him to study theology under the direction of Rev. Jesse Richards, his pastor. This he accordingly did for about two years. He was

licensed by the Miami Classis, October 8th, 1859, and ordained by the same Classis as missionary to Williams county, in the extreme north-western part of Ohio, November 4th of the same year. Subsequently, in 1860, he transferred his labors to the north-western portion of the state of Indiana, and organized the Winamac charge, in Pulaski county, serving it eleven years, from 1860 to 1871. In his ministerial work he had to make his long and tedious trips on horseback, and often through rain and mud. His field of labor lay within a radius of sixty miles. During his long and laborious labors he was permitted by the help of the Master to organize ten congregations, and organize not only the Winamac charge, but also to arrange for the organization of what is known as the Marshall charge. The Lord abundantly blessed his labors, as may be seen by the number of members added to his congregations. In 1879 he reports sixty-five confirmations, and in 1880, ninety-three, besides quite a number received by certificate.

At the end of the eleventh year of his labors in the Winamac charge, he received and accepted a call to the Liberty Centre charge, of the Tiffin Classis. His labors in this charge continued for six years, from 1871 to 1877. By his untiring zeal, the means for liquidating a large indebtedness resting upon the church property were procured, and the debt was removed to his great joy and to the joy of the members.

At the end of six years, he was recalled as pastor of the Winamac charge, and served the charge six years, from 1877 to 1883. In 1883 his health became so much impaired that he had to cease from pastoral labors,

and was without a charge until his death, though preaching still occasionally. His last affliction was one of great suffering. Yet he bore it without murmuring or complaining, saying that "Christ's suffering was more than mine. I am only waiting for the Master to say, 'Come home.'"

He was one of the pioneer ministers of the Reformed Church in northern Indiana, and was instrumental, as already stated, in organizing ten Reformed churches. He was imbued with an earnest missionary spirit, and in love for his Master and his sacred calling, he was true to his work. In his burning zeal and self-denial, he sowed the seed which is yet bringing forth fruit in the salvation of souls to the glory of God.

Father Michael could well say with one of old, "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love his appearing."

His funeral sermon was preached by the Rev. J. C. Beade in the Reformed church of Winamac, December 22nd, 1887, from the words, "For to me to live is Christ, and to die is gain."—(Phil. 1: 21.)

W. M. D.

REV. JEREMIAH H. GOOD, D. D.

1822—1888.

Jeremiah Haak Good was born in the town of Reh-rersburg, Berks county, Pa., on the 22nd of November, A. D. 1822. His parents were Hon. Philip A. and Elizabeth (Haak) Good. He was one of a family of ten children that grew up to manhood and womanhood. Two of his brothers became ministers of the Reformed Church, namely: Rev. William A. Good, who died in Reading, Pa., February 9, 1873, in the 63rd year of his age, and Rev. Professor Reuben Good, of Heidelberg College, Tiffin, Ohio, who graduated in the same class in Marshall College with his brother Jeremiah, and still survives. When but a lad, his father died, and he found a comfortable home with a paternal uncle, who resided in Reading, Pa., and was in quite good circumstances. This uncle observing the high order of intellect that his nephew possessed, decided to educate him, and thus qualify and fit him for some eminent station in life.

Accordingly he was sent to Mercersburg, Pa., in 1838, and entered the Freshman Class of Marshall College in the Autumn of that year, before he was quite sixteen years of age. He passed regularly through the

several classes of said college, and in September, four years later, graduated with a class of nine young men, nearly all of whom became prominent in the ministry and educational work of the Reformed Church, or in the legal profession. The valedictory address, then regarded the highest class honor, was awarded to him by the Faculty of the College. In the Fall of 1842, the year of his graduation, and before he had quite completed his twentieth year, he was appointed assistant teacher in the Preparatory Department of the College, when the writer of this sketch became one of his pupils, and one year later Mr. Good became Sub-Rector, which position he held until the close of the collegiate year in September, 1846. Whilst thus engaged in teaching in the Preparatory Department of Marshall College, he also pursued a theological course in the Seminary under the instructions of Professors J. W. Nevin, D. D., and Philip Schaff, D. D., whose renown as scholars and theologians became world-wide. He graduated from this school of the prophets in the Spring of 1846. Shortly afterwards, he appeared before the Mercersburg Classis, at its annual meeting held in the town of Bloody Run, now Everett, Bedford county, Pa., made application for licensure, was examined and licensed May 2, 1846.

In the Fall of the same year Mr. Good removed West, having received a call to the Reformed church of Lancaster, Ohio, and an affiliated congregation, and was duly ordained to the work of the Christian ministry by the Lancaster Classis of the Ohio Synod, and installed as pastor of the charge.

Feeling the need of unifying the diverging tenden-

cies in the western portion of the Reformed Church at that time, that were rapidly tending to disintegration, he went to work, and, in 1848, succeeded in starting the *Western Missionary*, now *The Christian World*, by the authority and under the direction of the Ohio Synod. He removed to Columbus, the Capital of the State, and took charge of the editorship and general management of the periodical, becoming at the same time the stated supply of a small and struggling congregation in that city. He continued in the editorship of the *Western Missionary* until 1853, when he vacated the editor's chair. The paper was then on a firm basis, and was destined to become a permanent agency for good in the development of the Reformed Church in the West.

Whilst residing at Lancaster, Rev. Mr. Good founded an Academy, which received the support and patronage of the prominent citizens of the place, hoping, no doubt, that it might develop into a College, and thus become a literary fountain, at which the youth of the whole western Reformed Church and others might slake their thirst for knowledge. So also he became connected and identified with the incipient Theological Seminary of the Reformed Church in the West, commenced about forty years ago, at Columbus, Ohio. In 1850, when the institutions of the Reformed Church in the West were located at Tiffin, Ohio, he was chosen to fill the chair of mathematics in Heidelberg College, in which position he remained until 1869, when he resigned to accept the more important Professorship of Dogmatic and Practical Theology in the Theological Seminary of the Reformed Church, located at the same place, though at

a greatly reduced salary. The new College had neither a building adapted to its wants, an endowment, nor a library. Much of the labor connected with the erection of a suitable edifice for it devolved upon the energetic Professor of Mathematics. A committee, of which he was the chairman, was appointed to select a site and prepare plans for the new College building. He brought the *Western Missionary* with him from Columbus, and was compelled to continue its publication as a private enterprise. His temporary connection with the Seminary had not yet ceased, owing to the fact that Rev. Dr. E. V. Gerhart, the Professor-elect, had not yet arrived and entered upon the discharge of his duties. These, in addition to his regular professional labors, kept Dr. Good's hands and mind busy almost day and night. He bore up nobly and manfully under the burdens incident to founding and establishing the literary and theological institutions of the Ohio Synod, at Tiffin, being blessed with a strong and robust body, as well as with a vigorous and well-trained mind.

In 1869, as already stated, his labors were transferred from Heidelberg College to the Theological Seminary, becoming President as well as Professor of Dogmatic and Practical Theology of the institution, where he remained and served faithfully and steadily, until his final sickness unfitted him for the position. When it was seen that his useful career was rapidly drawing to a close—that his great physical and mental powers, which had sustained him so well through his more than forty years of incessant toil—were waning, the Synod of Ohio, in 1887, with a feeling of true brotherly

kindness, and a sense of justice, created the office of *Emeritus* President of the Seminary, and retired its honored Professor of Dogmatic Theology to that office. But he was not suffered to continue in this office long, inasmuch as his work in the Church militant was ended, and the Master called him to the rest and rejoicings of the Church triumphant, a very few months later.

In 1868 the Board of Trustees of Franklin and Marshall College conferred the honorary degree of *Doctor of Divinity* on the Rev. J. H. Good—a worthily deserved compliment and well-earned honor.

The Ohio Synod entrusted Dr. Good with many important duties. Besides being chosen the President of that body once or oftener, he was its Treasurer for nineteen or twenty years, being re-elected from year to year, until his health became so impaired that he could no longer serve in that capacity. He was appointed and served on committees to secure charters for various Church institutions and Boards, to prepare a liturgy for the use of the Reformed Church in the West, to prepare a hymnal, &c. He was also a member of the subordinate committee or liturgical commission of the Peace Commission that prepared the Directory of Worship, which has since been constitutionally adopted by the Reformed Church in the United States. He was also a prominent and active member of the Peace Commission, as a representative of the Ohio Synod, which met in Harrisburg, Pa., in November, 1879, as directed, and happily framed the peace compact on doctrine, cultus, and government, inaugurated by the General Synod, at its meeting in Lancaster, Pa., in 1878.

Dr. Good was the author of a number of books, prepared for use in the Reformed Church, among which may be mentioned his and Rev. Dr. Harbaugh's translation of the Palatinate Catechism, Newly arranged Heidelberg Catechism, Children's Catechism, Prayer Book and Aids to Private Devotions, and Church Members' Hand Book.

Rev. L. H. Kefauver, D. D., in his discourse delivered at the funeral in Tiffin, which has been freely made use of in preparing this sketch, says of the deceased, speaking of his habits and character: "Dr. Good was wonderfully constituted. We find men greater than he was in some particular endowments, but few are his equals in gifts that make a man's life as symmetrical as was his. In his habits, he was *methodical* in all his work. System was a great object with him. To this trait can be attributed largely the abundance of his labors. He was *prompt* in meeting an engagement; scarcely ever known not to be on time. He did not wait for an emergency to drive him to the post of duty, but set to work promptly to discharge the duty assigned him. We cannot describe this trait in his character better than by saying, that he was not only *on* time in his work, but *ahead* of time. Such a man's work is generally well done. Notwithstanding by far the greatest amount of Dr. Good's work was done in his study, he was not a recluse. His retirement was caused by the force of circumstances, and was not the result of a selfish feeling. When the restraints of the study could be laid aside, and all tasks had been performed, his *social* qualities came to the surface and were manifest to an eminent degree.

Our brother was *hopeful* under the most discouraging circumstances, when he was fully convinced that the cause was a good one. This was the result of his strong faith in an overruling Providence. His consciousness that "There is a divinity that shapes our ends," was very deep-seated. When any good cause in which the Church was interested languished, his counsels were of an encouraging nature. Indeed there have been instances when his advice to go forward seemed reckless, and yet he never betrayed the Synod or Classis or Board into any serious difficulty.

Dr. Good was possessed with a *logical mind*. He never jumped abruptly at conclusions; but in the smallest matters reasoned them out. It was owing to this fact largely, that his religion was not of the emotional type, being ready always to give a *reason* for the hope within him.

Dr. Good had a *philosophical* turn of mind, and though he did not invent a system of his own, he was capable of grasping the speculations of others and reproducing them in a clearer light than their real authors. And yet he was eminently practical and utilitarian in a good sense. He was quite a *literary* man, being the author of a number of books, and a frequent contributor to our Church papers.

We will yet speak of him as a charitable man, and then close this long list of gifts and endowments that graced his character. While he was most pronounced in his opinions, and firm in his convictions, he could respect the opinions of others who differed from him. Intellectual giant that he was, he was not such a slave to his

views as to suppose all others differing from him must be in the wrong. He was willing to allow to others of opposing sentiment the possibility of being right. And whenever the cause of truth required absolutely a union of sentiment between contending parties, he had the magnanimity to do his part of the yielding the case. This noble spirit manifested itself during the sessions of our Peace Commission, when the best talent of the Church, representing grave questions, was at variance. Threats of dissolution were rife. The air resounded with cries for separation. The Church that passed through the fires of persecution, with scarcely smell of fire on her garments, was about to perish by her own hand. Fanatics raved and could see nothing but heterodoxy in the teaching of their opponents. Hopes for the return of peace had vanished from the minds of the more timid, when a halt was called. The Spirit of God hovered over this chaos. Out from it came a voice that was portentous of good, "Come, let us reason together." The solemn admonition was heeded. Peace Commissioners were appointed. Dr. Jeremiah H. Good was one of that galaxy. And a bright star he was too. There were none that shone with greater brilliancy than he. With all the powers of his great mind and the energies of his soul, he defended the truth as he viewed it from his standpoint. In the earnest discussion of controverted questions, he found antagonists worthy of his steel. The debates were earnest and animated throughout the entire sessions of the Commission, but the white-winged angel of peace hovered over it as an inspiring symbol, and disputed points were amicably settled to the satisfaction of the entire Church.

This grand result was reached, not because there was no real cause for the difficulties that existed for a quarter of a century. Upon investigation it proved too true that, in the heated controversies of the past, great minds were at variance upon vital ecclesiastical questions. Nor did peace return to the fold of a distracted Church through the *indifference* of her commissioners to the truth. Every inch of the ground was warmly contested by able representative men, and men of pronounced views. The critical moment had come. The crisis was upon the Church's representatives. Interested parties were waiting, with breathless anxiety, to hear the verdict of twenty-four men assembled in secret session. The Commissioners looked each other in the face with mingled expressions of fear and hope, (I speak from observation). Earnest debate destroyed asperity of expression and bitterness of antagonism, rather than increased their force. And though the light of truth had not entirely cleared the ecclesiastical sky that eye could see to eye fully, heart began to beat with heart, and the fearful chasm that had separated earnest Christian workers and renowned scholars for years, began to close. For the truth's sake men grounded the weapons of their warfare and buried within their own breasts their *personal preferences*.

For men of great minds, erudite learning, fine scholarship, and deep convictions, as Dr. Good possessed them, to do this was truly magnanimous. And without that charity so minutely described by St. Paul to the Corinthians, the task would have been a fruitless one. With this grace, which is the greatest of them all, ruling in

the heart of our revered brother, he placed himself upon record as the type of noble manhood, of a Christian sage and a magnanimous defender of the faith. Peace to his soul and rest to his body until the angel's trumpet calls it from the tomb incorruptible, to join the souls waiting in the vestibule of the heavenly mansions, that they may unitedly enjoy the fruits of their combined labors upon earth in the highest seats of God's celestial temple."

While pastor at Lancaster, Ohio, Rev. Good was united in holy wedlock with Miss Susan Hubbard Root, of Granville, Ohio, their marriage taking place on December 23, 1846. As the fruit of their matrimonial relation, one son was born to them in Columbus, Ohio, in 1849, who with his mother survives.

Rev. J. H. Good, D. D., who had been in declining health for some months, departed this life, at his home in Tiffin, at 8 o'clock of the morning of Wednesday, January 25, 1888, aged 65 years, 2 months and 3 days.

"Soldier of Christ, well done!
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy."

W. M. D.

REV. MOSES KIEFFER, D. D.

1814—1888.

Rev. Moses Kieffer was born May 5th, 1814, in Franklin county, Pa. He was the son of Christian Kieffer. The Kieffer connection is a large and respectable one in Franklin county, and members of it are found in many other sections of our country. The ancestors of the Kieffer family emigrated to this country from Zweibrücken, a town of Rhenish Bavaria in Germany, about one hundred and forty years ago.

In early infancy Moses Kieffer was given to the Lord in baptism by his Christian parents, who were members of the Reformed Church. Growing up in the bosom of a pious family, he was in due time indoctrinated into the truths of our holy religion, as set forth in the Holy Scriptures and the Heidelberg Catechism, and was received into full communion with the Reformed Church, in early manhood, by the solemn rite of confirmation. As a lad, he already gave evidence of an earnest desire to fit and qualify himself for his subsequent high and holy calling, as an ambassador of the Lord Jesus Christ to sinful, perishing men. At the age of seventeen years he left home and went to York, Pa., where the theological and literary institutions of the

Reformed Church were then located, and there entered the Academy or High School connected with the Theological Seminary, under the management of Rev. Dr. Frederick A. Rauch. When the High School was removed from York to Mercersburg, Pa., in the Autumn of 1835, he accompanied the removal, and became a member of the Junior Class of Marshall College, when by an act of the Legislature of Pennsylvania the High School was changed, in 1836, into the aforesaid College. In September, 1838, he graduated with honor in the second graduating class of Marshall College, numbering six graduates, all of whom have passed into the eternal world, except Rev. Dr. E. V. Gerhart, President of the Theological Seminary at Lancaster, Pa., and Rev. Dr. G. W. Williard, President of Heidelberg College, at Tiffin, Ohio. Having studied theology under Revs. Dr. Lewis Mayer and Dr. Rauch in the Theological Seminary, which had been also transferred in the meantime from York to Mercersburg, he made application for examination and licensure to the Synod of the German Reformed Church in the United States, held in Philadelphia, Pa., from September 28th to October 7th, 1839. Rev. Dr. A. H. Kremer, at present the venerable pastor of the Reformed Church at Carlisle, Pa., was examined at the same time. Their examination having proved satisfactory, they were both licensed to preach the Gospel; and having received calls to pastoral charges, they were referred by the Synod to the respective Classes, within whose bounds their respective fields of labor lay, for ordination—Moses Kieffer to the Susquehanna Classis and Amos H. Kremer to the Zion's Classis. Both

were soon afterwards ordained to the work of the ministry, Rev. M. Kieffer becoming the pastor of the Waterstreet charge in Huntingdon county, Pa., and Rev. A. H. Kremer the pastor of the Shippensburg charge in Cumberland and Franklin counties, Pa. When the Mercersburg Classis was formed, in 1840, by the Synod at its annual sessions held at Greencastle, Pa., in October of that year, both these young pastors with their pastoral charges became constituent parts of the newly organized Classis.

Rev. M. Kieffer's first charge consisted of three congregations, namely: Waterstreet, McConnellstown and Williamsburg, in Huntingdon county, Pa. His first annual report gives fifty-seven, his second thirty-eight, his third twenty, and his fourth one hundred and ten confirmations, an aggregate of two hundred and twenty-five confirmations, or an average of fifty-six confirmations per year; thus showing his successful labors in that charge.

In 1843, after laboring four years in the Waterstreet charge, he received and accepted a call from the Hagerstown charge, then comprising the Hagerstown and Salem congregations, and removed to Hagerstown, Md., where he labored seven years. He then resigned the Hagerstown charge, and removed to Reading, Pa., and became the missionary pastor of the Second Reformed church, of Reading. While at Reading, he led his people in the enterprise of erecting the Second Reformed church edifice of that city. The gradual, but sure growth of the congregation indicates the success of his ministry in Reading.

In 1855, he resigned the pastorate of the Reading church to accept a call from the Synod of Ohio to the Professorship of Theology in the Theological Seminary at Tiffin, Ohio. This responsible position he filled with ability and fidelity for a period of thirteen years. In connection with his duties in the Seminary, he also served the Church as President of Heidelberg College. At the expiration of that period he resigned these offices, and removed to Sandusky, Ohio, where he supplied the Presbyterian church of that city for a year or two.

In 1869 he moved to Chambersburg, Pa., and for a year or two acted as supply to the Grindstonehill charge and other congregations in that vicinity. In 1871 he became the pastor of the Greencastle charge, and served it until January, 1874, when he resigned the charge, in order to accept a call to the Gettysburg charge, and was dismissed to the Zion's Classis. This was his last regular pastorate. He served the Gettysburg charge for nine or nine and one-half years, when Providence and the Church permitted him to withdraw from the active duties of the ministry, in which he had served so long and well, and to go into partial retirement, as one who had borne the burden and the heat of a long ministerial day. His active ministry covered thus a period of about forty-five years.

In 1848 the firm of M. Kieffer & Co. was formed for the management of the publication interests of the Reformed Church, then located at Chambersburg, Pa., the partners being Rev. Drs. M. Kieffer, S. R. Fisher and B. S. Schneck. This arrangement continued for fifteen years, until 1863, and proved a success.

For the remainder of this sketch of the life and labors of the Rev. Dr. M. Kieffer, we will let his pupil and personal friend, the Rev. J. I. Swander, D. D., speak.*

“Christ is all and in all.” Col. 3: 11.

Twenty-nine years ago this text was selected by the deceased as most expressive of his sentiment as a Christian, a scholar and a theologian. A few of his devoted students in the Seminary at Tiffin wished to express their regard for their beloved teacher by having his likeness lithographed with a view to retaining the shadow after the substance of his being had passed into the higher realm of more substantial things. One of our number waited upon our venerable Professor and asked him for his favorite Scriptural motto, for the purpose of having it also engraved with his likeness, for a remembrancer in time to come. That time to come is now at hand. One of his pupils, called to assist in the sad rites of this occasion, was directed for this text to the lithograph portrait that hung upon the wall of his study.

Dr. Kieffer did not select this text of Scripture for any fine, round phraseology or poetry that may be contained therein, but because it was the key-note of the system of faith and thought, in which he lived and moved as a student and teacher of both nature and revelation. He had studied the scholastic systems of theology and philosophy, as they ruled the faith and thinking of the Middle Ages. He had marched through the abstractions of Anselm and Abelard. He had made

* Funeral sermon in the “Ref. Ch. Mess.,” Feb. 29, 1888.

himself familiar with the fundamental facts connected with the glorious Reformation dawn of the sixteenth century. He had read of the gradual tendency from the Reformation to the reign of rationalism in Germany, infidelity in France, ecclesiasticism in England, and fanatical humanism in America. He saw that Christ was not enthroned in the heart of the popular theology of the world, and turning with some others, like Dr. F. A. Rauch, Dr. J. W. Nevin and Dr. P. Schaff, to the truth as emancipated and taught in the first part of the present century by the leading evangelical theologians of Germany, his faith arose to a higher consciousness and expressed itself in the text: "Christ is all and in all."

Dr. Kieffer saw churchmen frittering their strength away in discussing questions of Apostolic succession and Church government. He saw sacramentarians disputing about the manner of the divine presence without any proper conception of the glorified divine-human person of Him, who gives the sacraments their objective contents for discerning faith. He saw sentimentalism reveling in the nonsense of its own humanitarian dreams. He saw rationalism, in the world and in the Church, trying to account upon natural principles for every mystery in heaven above, in the earth beneath, and in the waters under the earth. He saw Romanism denying the supremacy of God's Word and the sufficiency of God's grace in the illumination and justification of the sinner. He saw formality sitting down like a pall of moral death upon many of the Churches of the world. In short, he saw that Christendom was not generally

conceding to Christ that organic centrality of position, which He must have and hold before the great problem of the world's history can be satisfactorily solved in the salvation of the race; and, seeing these things—seeing this false trend of history, his vigorous mind and pious heart turned and yearned for a more Christocentric religion, and a more Christological theology, which he knew would never enrich the Church and bless the world until Christ is acknowledged as all and in all.

That was a wise and kind Providence, which more than fifty years ago led the lad, Moses Kieffer, to Marshall College. Under the plastic hand of that young philosopher, Dr. Rauch, he was brought into communion with the most vigorous minds and the richest evangelical thought of Germany. As his mind was thus started upon the process of its development in the right direction, he naturally fell in with the Mercersburg system of philosophy and theology, which he readily embraced as the complemental element of his being. Dr. Rauch's Psychology, Dr. Nevin's Mystical Presence, Dr. Schaff's Principles of Protestantism, and Dr. Ebrard's Christian Dogmatics, were the books whose contents found both relish and ready echoes in his soul, as it eagerly reached after Christologic truth. Under such influences his Christian manhood developed into symmetrical proportions. His character as a man, a Christian and a scholar was of a positive type. He built upon a firm foundation, and reared the superstructure with a happy blending of requisite elements; and as the edifice arose toward the magnificence of splendor, it became more apparent to all careful observers that for Dr. Kieffer, Christ was all and in all.

He was not an author in the strictest sense of the term, although while at Tiffin, he wrote a book of Dogmatic Theology, and went to Chambersburg with the manuscript with a view to having it published. The next day Chambersburg was burned by the rebel army, and the labor of years went up in smoke.

He was a frequent contributor to the Church Quarterly. The productions of his pen were read with delight and edification. He usually discussed subjects of a semi-theological character, giving Christ the central position in all the syllogisms of his reasoning. He consistently held that science and true religion are correlated, that they must be glorified together, and that such glorification can come only from Him, who is all and in all.

Our most endearing relation to Dr. Kieffer was that which we sustained to him in Heidelberg College and Seminary. He took with him to Tiffin the principles of philosophy which had been planted in his mind at Marshall College and in his communion with the Mercersburg school of thought. Only eight hours before his departure to meet Dr. Nevin and the whole noble army of martyrs in heaven, he expressed the satisfaction he had in the consciousness of having kept the faith and advocated its excellency in all the years and positions of his life.

As a teacher Dr. Kieffer's manner of presenting the truth to his class was much appreciated and admired by the young men, who had the privilege of being numbered with his disciples. He was promptly at his post of duty in the recitation room, and usually ready to give his pupils some of the beaten oil of the sanctuary. Moder-

ately given to speculative thought, he encouraged the students to do a little thinking for themselves. He told them that as long as they were in company with Christ they could not go astray.

Dr. Kieffer was edifying and entertaining as a preacher. He usually thought out his sermons and delivered them without the use of either notes or manuscript. As a rule his views were consistently held, logically developed, and clearly presented to his audience. He usually held his audience by what he had to say, rather than by his manner of saying it; and yet he was an orator.

Dr. Kieffer was faithful unto death. Having entered the Master's service in his youth, he continued therein through all the labors of a vigorous Christian manhood, down through the approaching frailties of declining years. His last ministerial work was done in Sioux City, Iowa. Believing that he could render further service for the Master, he stepped to the front as a Reformed missionary at seventy-three years of age. In the midst of his work he was stricken down with a violent disease. Recovering in part, he started for his home in the East. On his way he stopped with friends in Sandusky, Ohio, where he remained in a state of uncertainty as to the will of the Lord with reference to his full recovery. He was not left long in suspense. A little past midnight, on February 3rd, 1888, he was called to his eternal home, aged 73 years, 8 months and 29 days. His remains were taken to Tiffin and buried there.

He was twice married. His first wife was Miss Catharine Smith of Emmittsburg, Md., a very amiable Christian lady, with whom he had four children. Two of these died years ago, and two sons survive, namely Rev. Augustus Kieffer, of Colorado Springs, and George Kieffer, of Baltimore, Md. Some years after the death of his first wife, he married a second time. During his residence at Sandusky, he married Mrs. Barney, the widow of Charles Barney, late of that city. The union was one promotive of their mutual happiness.

W. M. D.

REV. DANIEL Y. HEISLER, D. D.

1820—1888.

Daniel Yost Heisler was born in Long Swamp township, Berks county, Pa., June 1st, 1820. His parents were George and Anna Maria Heisler. His father, although poor, was naturally gifted, and, without any special educational advantages, raised himself to a condition of usefulness and respectability in life. For many years he served the public as Justice of the Peace, and also as surveyor and conveyancer. His mother was a daughter of the Hon. Daniel Yost, an excellent man, after whom the grandson was named. She seems to have been a most amiable and lovely woman, and was a model mother, for whom the son ever blessed God. On July 19th, 1820, Daniel was baptized by the Rev. John Helffrich. When old enough he was sent to school regularly, and as much as a rural district of country permitted. His first instructions were in the German language, in which he soon learned to read the New Testament and Psalms. Subsequently he received instruction in the English language. When about ten years of age, the family removed to Huntingdon county, and located at Trough Creek Furnace, where the prevalence of the

English language proved a means of considerably modifying his subsequent life. In 1832 the family removed to McKeansburg, Schuylkill county, and about four years later to Pottsville, where his father filled the offices already mentioned, up to the time of his death in December, 1848. After Daniel was twelve years of age, he was employed for some years as clerk in his oldest brother's store, and later in the same capacity in the store of another individual in Pottsville, until May, 1838, when he started to Mercersburg, to enter upon a course of study in Marshall College.

During his abode in Pottsville, he first became decidedly interested in the subject of religion, the power of which wrought secretly and quietly in his heart. But he was too timid to open his heart to any one; yet within himself he resolved not merely to serve his divine Master in the capacity of a private member of the Church, but also as a minister of the Gospel. At this time he had not yet connected himself with the Church, owing to the fact partly, that at that time neither the Reformed nor Lutheran church of Pottsville had services in the English language; and partly, because he felt too timid, as just stated, to make known his wishes in this respect, and partly, also, no doubt, because he attended divine service regularly with his employer in the Presbyterian church, where there was less stress laid upon Church membership, than where proper views prevail of the Church, as the body of Christ. These unchurchly notions, he says, he naturally imbibed, and was thus kept outside of the "Communion of Saints" for more than two years.

Having now fully concluded to devote himself to

the Gospel ministry, he sought the advice of his grandfather Yost at McKeansburg, who greatly encouraged him to proceed to Mercersburg, and place himself under the care of the Rev. Dr. F. A. Rauch, President of Marshall College, for whom the grandfather entertained the highest esteem. Following his grandfather's advice, he went to Mercersburg in the Spring of 1838, and there freely mingled with the students, generally members of the Reformed Church, and soon felt himself very much at home among them. He then and there attended a course of catechetical instructions under the Rev. John Rebaugh, at that time supplying the Reformed church of Mercersburg, and was confirmed August 19th, 1838.

He prosecuted his studies as faithfully as he could in the Preparatory Department, the College and the Seminary, up to the Fall of 1844. Owing, however, to poor health and the lack of funds, he was obliged to omit part of the prescribed course of study. In the latter part of his college course, he therefore omitted mathematics, and took up some branches in the Theological Seminary, being employed at the same time as tutor in the Preparatory Department. As he did not wish to burden his father, he subjected himself to the most rigid economy, both in clothing and in food, especially in the latter; for, boarding himself, he lived on the simplest fare, often on nothing but bread and water. This manner of regimen, however, proved very injurious to him, and seriously affected his health, and doubtless, also, his subsequent usefulness. After much suffering and anxiety, he completed his studies in the Autumn of 1844. His scholarship and grade in the institutions were always

good. He was so conscientious that he made it a point to get out his lessons early and well. Although Mr. Heisler did not graduate from Marshall College, for the reasons already given, yet without solicitation and wholly unexpected to him, the honorary degree of A. M. was conferred upon him in 1852, by the Board of Trustees of said College. In 1882 Franklin and Marshall College bestowed upon him the title of *Doctor of Divinity*, a well deserved honor.

After concluding his studies in the Theological Seminary, he visited by invitation the Huntingdon and McConnellstown congregations in Huntingdon county, and spent upwards of a month in preaching to that people, and then returned to his parents in Pottsville, where, from exposure undergone, he was prostrated with a long and tedious sickness. In January, 1845, he was examined and licensed by the Lebanon Classis, at a special meeting held in the Tulpehocken church, Lebanon county, Pa. The night previous he spent in tears and the greatest agony, he tells us, keenly feeling the solemnity of the occasion, and the glory and dignity of the office to which he hoped to be admitted.

After receiving licensure, he proceeded by invitation to Fannettsburg, Franklin county, Pa., there to labor as missionary. There he was ordained to the Gospel ministry, April 13th, 1845, by a committee of the Mercersburg Classis. The inducement held out was the establishment of a select English and Classical school at Fannettsburg, as a source of support, in addition to the salary that the mission congregation could raise. This project proving a failure, the salary was so meagre that

Rev. D. Y. Heisler felt himself necessitated to relinquish the mission, and left after a stay of six months.

His next field of labor was Columbia, Lancaster county, Pa. It consisted of the congregations at Columbia and Marietta, with preaching points at Wrightsville, Washington and Chestnut Hill. The membership was small, and owing to bitter experiences with former pastors, they had become utterly discouraged. He remained in this charge about four years, during which time the membership at Columbia was nearly doubled. A serious hindrance to greater success was the lack of proper church accommodations, which was to Pastor Heisler a crushing discouragement. During the last two and a half years of his pastorate at Columbia, he also preached German in the city of Lancaster. He says that the membership were kind to him and seem to have done what they could to make him comfortable.

In 1850 he accepted a call to the Lewisburg charge, where he labored for two and a half years with success. Here he formed acquaintance with his life companion, whilst boarding in the family of Elder John Reber, and married Miss Leah, the youngest daughter of Mr. Reber, who has proved a most excellent helpmeet to him in all his subsequent ministerial life, and with whom he had one son, who with Mrs. Heisler survives him.

In February, 1853, he entered upon his labors as pastor of the Hummelstown charge in Dauphin county, Pa., consisting of the Hummelstown, Union Deposit, Schup's, and Wenrich's congregations, with several preaching points besides. This charge seems to have been in a somewhat dilapidated condition when Rev. Heisler be-

came its pastor. Matters, however, soon began to assume a more promising aspect under his faithful labors. A new church was built at Hummelstown. His labors were greatly blessed among this people.

In May, 1856, he accepted a call to the Sunbury charge, and removed thither, expecting to find an easier field of labor, and one better suited to the state of his enfeebled health. But here he found neither less labor nor greater pleasure, as he had expected. The condition of the charge required an enormous amount of labor and exposure, to use his own words, in order to build it up. During the Summer season he frequently preached five sermons a Sunday, namely, German and English from 9 to 12 o'clock; German at another place at 1 o'clock; at a third place either English or German at 5 o'clock; and finally in the evening at Sunbury; and all this time without having time to take any food from morning until late at night. He labored under discouragements, but with success, until April, 1858, about two years.

Pastor Heisler, in his autobiography, speaking of his ministry hitherto, uses the following language: "Whilst yet a student, St. Paul, the apostle to the Gentiles, the travelling herald of the cross, going about and hunting up the lost sheep of the house of Israel in heathen lands, but *especially* also preaching to the pagan multitudes outside of the covenant, and bringing them into the fold of Christ, was the *model* of a preacher, which stood continually before my vision, and urged me, if possible, to imitate him at least, in his work of preaching the Gospel to the poor and neglected ones of earth. My own previous life may also have contributed

to foster this spirit of compassion to the poor and destitute ones, and to make missionary labor among this class of persons appear peculiarly desirable, and in accordance with the merciful spirit of the Gospel. At any rate, against my own strong inclination to settle down in some fixed pastoral charge, and enjoy the comforts of a quiet home, which the generally poor state of my health seemed both to require and justify, it became my lot, and apparently my destiny, up to this time to go from one broken down charge to another; and, like Paul, to seek ever new spheres of usefulness among this needy kind of persons. I became, therefore, by some kind of inward and outward necessity an unsettled, travelling preacher, a laborer in neglected and suffering fields."

In the Spring of 1858, he became pastor of the Reformed church in Bethlehem, Pa. The building in which the congregation worshipped, was a union church, and he could occupy it only half the time. For six months he supplied the Plainfield congregation, seventeen miles distant, preaching at Nazareth on his way home, by permission of Rev. Dr. Hoffeditz, where soon afterwards a congregation was organized and a church built, the corner-stone of which he assisted in laying. During this time, he also preached, by permission of Rev. P. S. Fisher, at Quakertown, where he had the pleasure of laying at least the basis of a congregation, and assisted also at the laying of the corner-stone of their new church.

At length the East Pennsylvania Classis connected the Bath and Hecktown congregations with the Bethle-

hem charge, and his labors became more regular, and were performed with pleasure to himself, and with manifest satisfaction to his people. Many members were added to the congregations. The Bath congregation was more than doubled in membership, and the Bethlehem congregation was fully trebled in numbers. In this charge he labored up to 1866, when the charge was divided, the Bath and Hecktown churches forming a new charge. He resigned the Bethlehem church with the view of serving the new charge, which instead of three hundred dollars formerly given, now offered him a salary of one thousand dollars per year.

Whilst making the final arrangements to settle among this people, he was earnestly besought to become the Superintendent and take charge of the Orphans' Home, then located at Bridesburg, Philadelphia, to which he at last consented. Accordingly he with his little family removed to the Home, August 30th, 1866, and took charge of the large family there, finding nothing of any account to sustain the orphans, except provisions for a few days. Chills and fever were very prevalent among the children. He went to work at once, and had the grounds cleaned of all weeds and decaying vegetable matter, and sprinkled them with quick-lime. The cellars were also thoroughly cleaned out and whitewashed. At the end of his first year's connection with the Home, matters had considerably improved in it. The location, however, was an unhealthy one, and it was concluded to be best to sell the property and purchase another in a more healthy region, and remove the Home to it. The present location was secured, and the Superintendent and

his large family of over one hundred orphans moved to it in the beginning of October, 1867. Here much work had to be done in order to put the large building into proper condition for the Winter, it having been occupied hitherto as a Summer resort, and many changes and alterations had to be made. Besides the changes and improvements necessarily made to the building, the surrounding grounds had to be cleared of brushwood and stones, the wet, swampy land of stumps and roots, and properly ditched and underdrained, so that the grounds would not only look better, but could be cultivated and rendered productive. This was accomplished in a large degree by his own labor. The result of this over-exertion was the breaking down of his physical constitution and general prostration of his powers. These things and the general cares of the Home were wearing away his life, and he became disheartened and handed in his resignation to the Board of Managers during the Winter of 1867—1868. After considerable delay, a meeting of the Board was held in the Spring of 1868, to act on his resignation, and it was unanimously resolved not to accept it, should he at all consent to remain, and he was earnestly requested to do so. He continued in his relation to the Home during the Summer, but in the Fall he once more gave in his resignation and insisted on its acceptance. This was at a meeting held in October, and it was accepted, to take effect as soon as another Superintendent could be secured. In the following month Rev. D. B. Albright entered upon his duties as Superintendent of the Home, and Rev. D. Y. Heisler's connection with it as such ceased.

It may be proper here to give the action of the Board in accepting the resignation of Superintendent Heisler, which was unanimously passed:

“The Board learns with sorrow, that Rev. D. Y. Heisler, on account of failing health, feels himself constrained to resign his office as Superintendent of our Home. During more than two years he and his wife labored with great faithfulness and unwearied self-denial for the interest of our institution, which is highly appreciated by us, as well as by the friends of the Home. Therefore,

Resolved, That we regret the necessity which compels us to accept his resignation.

Resolved, That this Board tenders its hearty gratitude to Rev. D. Y. Heisler and his wife for their valuable services, which under many difficulties they have rendered to our Home.

Resolved, That our best wishes attend him and his wife with the prayer that the Almighty Father of the fatherless may soon restore him to health again, richly reward them for their services and lead them to some other suitable field of labor.

Resolved, That we herewith invite Brother Heisler to attend our future regular meetings as an advisory member.”

After withdrawing from Bethany Orphans' Home, he spent a few months in visiting and preaching at different points, and finally in the following February he became the supply of the Mont Alto charge in Franklin county, Pa., consisting then of the Mont Alto and Fayetteville congregations. His health was quite precari-

ous at this time, and he had dark forebodings and fears of being called away by death before becoming properly settled, and of leaving his little family among entire strangers. His pastorate at Mont Alto, however, was blessed with restored health and a fresh lease of life, with prosperity of the congregations under his care, the good will of the people, and with outward contentment, happiness, and comfort. During his abode at Mont Alto, his leisure time was spent in writing for the various periodicals of the Church, especially the *Mercersburg Review*. In the Spring of 1874, he prepared and published his "*Life Pictures of the Prodigal Son.*" For nearly five months, during the latter part of his residence at Mont Alto, he was engaged in teaching in Mercersburg College, in the place of Prof. J. B. Kerschner, severely afflicted at the time. He went regularly on Monday morning to Mercersburg, and after completing his labors, returned on Saturday, to attend to his pastoral duties at home. He taught German, Mediaeval History, Old Testament History, Biblical Antiquities, New Testament Greek (Exegesis) and Hebrew. Most of these were in the *Post Graduate Department* of the College.

June 1st, 1876, he removed to Easton, Pa., having accepted a call to Grace Reformed Church on College Hill, but recently organized and a mission. He found plenty of work and cares in this mission field, but by earnest and faithful efforts, he succeeded in paying off the debt of the church edifice, and in increasing the membership gradually from year to year. He resigned the pastorate of this congregation, and ceased his labors

in it as pastor, June 1st, 1886, after ten years of service, led thereto by increasing years and growing infirmities. The membership had grown from about forty, when he became pastor, to one hundred and thirteen communicant members, when he retired. The summary of his entire ministerial life is given as, 1,089 baptisms, 579 confirmations, 653 funerals, 254 marriages, and 7,491 sermons, addresses, lectures and pastoral visits.

Besides the literary labors of Rev. Dr. Heisler, already enumerated, he furnished a number of biographical sketches for *McClintock and Strong's Encyclopedia*. In 1879, he wrote and published the "*Wreathed Cross*," a volumes of poems, which was well received by the reading public. But the chief literary labor of his life was the "*Lives of the Fathers of the Reformed Church*." This work had been undertaken, as is well known, by the Rev. Dr. Harbaugh, and continued to the third volume of the series. After Dr. Harbaugh's death in 1867, the Synod of the Reformed Church in the United States, at its annual meeting held at Pottstown, Pa., in 1871, appointed the Rev. Dr. Heisler to continue the work, which he did. This labor he performed from where Dr. Harbaugh left off to the present sixth volume, preparing most of the sketches contained in it.

Dr. Heisler's death occurred rather suddenly and somewhat unexpectedly on Sunday afternoon at half-past one o'clock, February 5th, 1888. He had been in ill health for some time previous, being confined to his bed about ten days, and suffering much to his last hour. At the time of his death, he was aged 67 years, 8 months and 4 days. The funeral services were held in the Third

Street Reformed church, of Easton, on Wednesday, February 8th. The remains were taken to the church and placed in front of the chancel railing. Nearly all the seats on the first floor were occupied by friends of the deceased, and the large number of clergymen from Easton and other places. The services were opened with a hymn and the reading of the ninetieth Psalm, by Rev. C. W. Levan, the successor of Dr. Heisler as pastor of Grace Reformed church. This was followed by the reading of the fifteenth chapter of First Corinthians, by Rev. T. O. Stem, a prayer by Rev. H. M. Kieffer, and a hymn by the choir and congregation. Rev. Dr. T. C. Porter preached the funeral sermon. This was followed by a short address by Rev. Dr. Klopp, of Philadelphia, whom Dr. Heisler had received into the Church by confirmation thirty-five years before. The services were closed with prayer by Rev. Dr. Reily, and benediction by Rev. M. A. Smith. The remains were then taken to Lewisburg, where the interment took place on the following day. A second service was held in the Reformed church of Lewisburg, in the presence of a large number of friends and former parishioners. The pastor, Rev. J. F. DeLong, preached the sermon from Psalm 116: 15. Rev. Dr. Peters followed with a short address, and Rev. L. D. Steckel read an outline of the deceased's ministry.

We shall conclude this sketch by using a portion of the obituary notice in the *Reformed Church Messenger* of March 7th, 1888, prepared by the Rev. M. A. Smith, of Nazareth, Pa.

Dr. Heisler was a good preacher. Though not elo-

quent or popular in the common acceptation of the term, his sermons were always interesting, instructive and edifying, and gave general satisfaction, and were especially appreciated by such souls as were hungering for the bread of life. He was an excellent sermonizer, and had a peculiar aptness for forming a good text disposition; he could almost at a glance see how a text should be divided so as properly to bring out its peculiar force. In preaching he seized the central point of the text, and developed its meaning from within rather than by mere comments brought to it from without. His preaching was always serious and earnest; he always spoke as one who believed and felt what he said.

Dr. Heisler was an excellent pastor. He possessed in a high degree that peculiar tact and prudence—*Pastoral Klugheit*—which are so necessary in a pastor. In his intercourse with his people he was courteous and kind, and without making any apparent effort to do so, he succeeded in gaining the good-will and affections of his people, and having once gained them, he rarely lost them. He was especially at home at the sick-bed and on funeral occasions. Having himself been schooled in trials and afflictions, he knew how to comfort others in their afflictions and trials.

In the language of Dr. Porter's funeral discourse: "Our deceased brother was a faithful servant of our Lord and Saviour Jesus Christ. That is the highest eulogy that can be given to any man. He was a sound theologian, and a man whose character was above reproach. One particular trait of his character was his *humility*. He did not seek praise nor honor."

Dr. Heisler was a liberal man. Soon after he entered the ministry he gave a "Plainfield Bond," as they were denominated, towards the endowment of the Theological Seminary, and this bond of \$100 he paid out of a salary of about two hundred dollars a year or less. When the property of Bethany Orphans' Home at Womelsdorf was purchased, he was one of the six or seven members of the Board who contributed one thousand dollars each towards its purchase or payment. He often aided beneficiary students by giving them money or supplying them with books at reduced rates to sell again, or by furnishing them with wearing apparel.

For most of the facts and data of his early life and his ministry, used in preparing the foregoing sketch, we are indebted to a manuscript autobiography coming down to 1884. For more than forty-five years we knew the deceased well and favorably, and can truly say of him, that he came nearer fulfilling the trait of character ascribed by the blessed Saviour to the Apostle Nathanael than any minister of our acquaintance: "Behold an Israelite indeed, in whom is no guile." As he so often said of others, so say we in conclusion of him—
Requiescat in pace.

W. M. D.

